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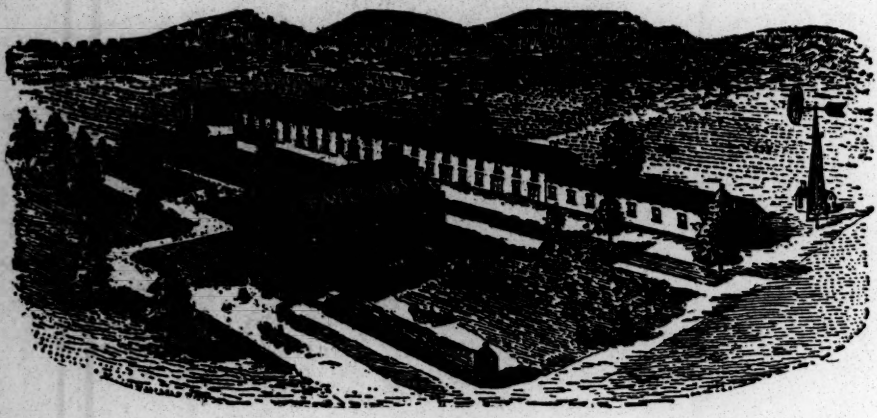

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THE
ECCLESIASTICAL REVIEW

VOLUME 107.—SEPTEMBER, 1942.—NO. 3.

THE STATE.

POPE LEO XIII in his encyclical *Immortale Dei*[1] clearly states that the government of man is divided between two powers: the civil and the ecclesiastical. One power is placed over the human needs of man; the other will consider his spiritual needs. Further, both powers are supreme in their own proper fields and will be bound by definite limits.

The Providence of God did not institute one society for the entire government and direction of man. Man has but one ultimate purpose: eternal happiness in a future life, but he has two purposes in this life that are proximate. He must earn a title to share happiness in a future life, and he must strive to obtain a measure of happiness in this world. The latter purpose must be considered with the prior proximate purpose. To satisfy both purposes man must live in societies which are founded in divine law. These societies are the Church and the State. Both are founded in divine law: the Church by the divine positive law of Christ, the state by the mandate of natural law. Both societies should exist and work in harmony, for their interests are in no way opposed, and answering, as they do, the dual proximate purpose of man they can best realize this purpose by cooperation.

Of these two societies the higher society is the Church. This superiority is based on the higher purpose for which it is founded. Man's ultimate end is happiness in heaven. To this end the State can only dispose the goods of this world, so that

[1] Nov. 1, 1885; *Fontes*, 592, 6.

man can use them to assist himself toward obtaining his ultimate end. But the action and direction of the Church go beyond this. The Church is a direct means for salvation. The Church does not merely dispose a man for salvation. It actually proposes means which can efficaciously be used to obtain salvation. From this higher purpose, to satisfy which the Church exists, flow all the superior rights which must be accorded the Church in order that she can actually fulfill her work in this world.

Naturally, then, in discussing the societies of Church and State, one would first expect a disquisition on the Church, and later, one on the State. However, in this series of three articles the writer prefers to discuss the State first and then the Church. This preference is due to the fact that the State is a natural society which needs some clarification, whereas the existence of the Church is clearly demonstrated in Theology. The two articles on the State and the Church will discuss their purpose and emphasize the powers possessed by legitimate authority. The article on the Church will also discuss questions common to the Church and the State. The third article will consider the part the citizen and the faithful play in the societies of which they are recognized members.

The State is a natural society. This means that whatever fundamental reasons are proposed for its legitimate existence and for the legitimate exercise of its powers must be sought in fundamental tenets of natural law. We need not spend any time indicating what is meant by a society, but careful consideration should be given to investigating how such a society is the mandate of natural law. It is well known that the idea of natural law is frequently misused and thrown about as if it is the immediate determinant of all questions and the quick solution of all controversies. It is equally well known that the lack of precision in determining the various precepts of natural law frequently leads to unsound arguments. No one who accepts the State as a natural society denies that ultimately all civil law and the exercise of power under such law are derived from natural law. But it is one thing to say that a law is natural law itself and quite another to say that a law is based, deductively, on natural law. Or, in other words, it is necessary to keep in mind the natural law itself and the deductions from it. The primary precepts of natural law are not numerous, but

deductions from these precepts are numerous. The number increases by repeated deductions. Hence, in discussing the State as a natural society it is fundamental to learn whether the State is necessary for the life and propagation of man, or necessary for the protection and perfectability of man. In either case the existence of the State as a society can be called natural, but if it exists because of the need of protection and the desire to be perfect its existence is not as fundamental as the family. Important consequences regarding the activities of the State depend on this determinant.

Where in natural law is the State to be found? How can its existence be demonstrated?

The State deals with human beings, and, therefore, the first consideration of the State will turn upon the consideration of human beings as individuals. Men are born into this world as individuals, but their conception is the result of union. Not every union is recognized as legitimate to procure conception but only such union as natural law would fundamentally indicate. Hence, there are two items to keep in mind for the analysis of the existence of man: individual persons and their legitimate union. No union can be more fundamental than this, and as far as the actual union and its first purpose are concerned the State has no reason for its existence. Thus, the domestic society, or the family, is the first and absolutely fundamental society in natural law. But this considers only the existence and first purpose of the family. It does not consider the social function of individuals or the association with other families. This is the domestic society that Suarez [2] calls quasi-fundamental and in every respect natural.

Nevertheless, granting that the family is the first society of natural law, it is not a perfect society because of the social needs of the family which cannot be satisfied in the family alone. Man is a social creature as everyone admits, and his needs must be satisfied. He has need of domestic service, instruction, regulation of rights and, finally, protection from his enemies. All this requires some association with his fellowman. Not every association would necessarily involve the institution of a community, but as these needs develop and their satisfaction is

[2] *De Legibus ac Deo Legislatore*, Lib. III, cap. I, n. 3.

more urgently required a community separate from the family is gradually formed. Suarez [3] traces the origin of the State in the following manner: Man is a social creature, and his first association is in the family. This family needs the services of others in its domestic life, and thus the entrance of non-members of a family is introduced into the family sphere. Other services are likewise required, and these services indicate further associations. This necessity is repeated according to the number of families. There exist, then, various associations which are imperfect in a political sense. Further, in order to regulate these associations several families combine to form a city. Such regulation is necessary to preserve peace and repell attack. Suarez states that at least the union of families into cities is necessary in natural law. The State, however, according to Suarez is a development of the union of families into cities by the combination of many cities for the welfare and prosperity of the people. Suarez does not deny that this combination is a necessity, but he states that this necessity is not equal to the necessity of the union of families into cities.

Suarez proceeds logically in his analysis of the origin of the State. Perhaps he might be criticized for considering the State only as the ultimate union of cities, but such criticism would not be justified. Suarez is analysing the State step by step, and he is trying to show where the State does actually fulfill the needs of its citizens. Undoubtedly, Suarez would recognize the perfection of even small states provided they were sufficient for their needs. It is useful to remember this because the idea of size is occasionally too strongly stressed.

A modern author, Cahill,[4] emphasizes the innate tendency or instinct of human nature to form itself into groups more or less elaborately organized. In these groups greater and better cooperation can be found so that families and individuals will find means and opportunity for the full development of all their natural capabilities. Cathrein,[5] discussing the purpose of the State, stresses the need of man for the association of others and places the existence of the State as corresponding to this need.

[3] *O. c., l. c.*

[4] *The Framework of a Christian State*, p. 458.

[5] *Philosophia Moralis*, pp. 408-412.

Cathrein cites authorities from Aristotle to Pope Leo XIII all showing that the State is the natural supplement to the deficiencies of family life. Aristotle, of course, is cited for his analysis of man in society and for his statement of the reasons why a society is necessary. It is interesting to see that Aristotle does not place mutual protection as the principal reason why a society must be formed. Cathrein quotes from the works of St. Thomas to show his agreement with the doctrine of Aristotle. Other authors are cited and the quotations are brought to modern times by a quotation from the encyclical *Immortale Dei* where Pope Leo XIII says that the State alone can give perfect sufficiency of life.

An examination of the arguments for the existence of the State reveals unanimity in placing the necessity for the State as a fundamental aid to family life. It is conceded that certain things cannot be acquired except through the actions of a community, nor can progress be obtained except through the union of smaller groups. Is this concept of the State sufficient to warrant saying that the State is of natural law? It would certainly not be sufficient if the needs of man could be satisfied in any other way. But it is precisely here that any other way would be impossible. The needs of man which demand the existence of the State are needs that grow out of his nature as a social creature. If it is natural for man to live with others, it is equally natural for him to form associations with others. This immediately demands regulations so that right order can exist.

But it is not merely the associations of physical life that must be considered. Instruction, improvement, learning are all means of perfection and are normally the result of associations. These associations are not superadded. They are rather immediate demands of the moral and mental powers of man. Add to these associations the desire for prosperity, and the necessity for a State to further this desire and to control it is apparent.

Mutual protection is likewise urged as a reason for the necessity of the State as a natural society. The need for protection is vital, but it results from the malice and aggression of others rather than from the fundamental needs of human nature. Yet, in the history of man, aggression is very early an important factor in life, and therefore it can be considered almost as con-

temporary with man himself. However, it would be a mistake to say that this reason is as fundamental in showing the necessity of the State as a natural society as would be the reasons which flow from the consideration of man's social nature.

The State, then, can be called a natural society because it satisfies man's natural needs. It is immediately deduced from a consideration of man's social nature. It is not as fundamental as the family. It is, however, the first thing we should expect in nature once associations are formed. This is a plain statement and should be used as a measure for all power that is to be exercised in the State. Therefore, any conflict that may arise between the State and the family must be solved in favor of the family. This is not merely theory. It will not be enough to admit the principle and work at the opposite practice. States can become enormously powerful and shape all law for the exclusive advantage of the State as a society, thus subordinating the rights of the family. The State can be a form of tyranny and thus harm the family for whose protection it exists. There should be no intention at any time to disregard the State as an encumbrance, but never should the State be allowed to go beyond the reason for its existence. Always remaining in the category of means toward perfection in this life, the State should never become an end in itself. Statolatry is an offence against natural law. This is not to say that the State should be weak. It should not be weak. Its powers are sufficient to hold a strong hand of control. These powers should be exercised impartially, and with whatever rigor may be necessary. The only caution urged is that it should not go beyond its purpose and sacrifice the family to its own aggrandizement.

As a society, the State must exercise some authority. Whatever authority is exercised comes from God through natural law, and it is in natural law that we must ultimately find justification for its exercise.

Once families are united into a community called the State, a new welfare emerges. This welfare is the welfare of the community as such. It, therefore, requires an authority to regulate and control it separate from the authority that exists in families. The welfare of the family is coextensive with the family itself. The same is true of coordinated families. But the sum-total of

the welfare of the separate families is not the same as the welfare of the community. Again, once a State is formed there exists a common welfare. It is this welfare that demands an authority separate from the authority in any family comprising the State. This authority is as fundamental as the State itself. It arises from the idea of the State. It is not something surrendered and contributed by the constituent parts of the State. Consequently, the juridical origin of this power cannot be found in the collective will of families, nor properly be considered merely as a convenience to prevent disputes or to ensure peace. It is, of course, disputed whether or not the people themselves are the ultimate depository of civil power, but it cannot be denied that once the power is obtained its force rests not on something contributed or delegated but on the primary need of the society to seek and protect its own welfare consistent with the purpose for which it is instituted.

This primary need is demonstrated by the practical impossibility of obtaining the purpose of the State without some central authority. Granted that there may be unity of purpose and unity of wills in a society, there always remains diversity of judgment concerning the necessity or utility of means of accomplishment. This is no idle speculation, for even in times of great emergency when unanimity of purpose and will is evident, there is no unity in regard to specific means to meet and solve problems. Opinions are too diversified to expect unanimity in this matter. Yet, if the emergency is to be met successfully, some adequate means must be found and used. Only the authority of the State is competent to select proper means and use them successfully.

The need of authority is likewise demonstrated by the necessity for action against those who refuse to contribute to the common welfare. This necessity is of everyday occurrence. It is not to be expected that all citizens will always place the common good before their own welfare. Yet, if the common good is to be preserved, no reluctance to contribute toward this end can be tolerated. If the State exists for the welfare of all, there also exist correlative duties on the part of citizens. Refusal to perform these duties is harmful to all and coercion must be used. The only competent power to use coercion justly and adequately is the authority of the State. Suarez [6]

[6] *O. c.*, n. 5.

briefly shows the necessity of authority. He says many members of society desire their own welfare which is frequently contrary to the welfare of the society, while at the same time many things are necessary for the common good which do not pertain to the individual members of a society. Therefore, Suarez says, it is necessary that in a perfect community a public power exist which can obtain the common welfare. Suarez likewise uses the argument of St. Thomas [7] which compares a political entity with a physical body and shows the necessity for a unifying principle.

Pope Leo XIII, likewise, states the necessity of authority.[8] The Pontiff's statement is all the more pertinent as he does not consider the form of government to be of first importance. But what is of first importance is that no society can exist without someone who will rule others efficaciously. Pope Leo XIII clearly states that this authority is as much from nature and, therefore, from God as is society itself. The doctrine of Pope Leo XIII plainly indicates that rulers of the State have obtained their power from God irrespective of the manner in which they may have succeeded to power or been elected to rule. The Pontiff, of course, is not speaking of any divine right inherent in any person to rule, but he does say that no power is exercised except in the name of God. The Pontiff's argument is brief but sufficient: God alone is truest and highest Lord of all to whom all are subject; hence anyone who possesses power to rule can have it only from God.

It must, then, be admitted that authority is necessary in the State. But it would be a serious error to think that authority is the only thing to consider in the State. Authority is not the State. The State consists of all the people. While authority is a very important part of the State and would, therefore, receive considerable attention, it must in no case be removed from the entire concept of the State. It must never be considered as separate and higher than the State. Even though rulers receive their power from God, they exercise it only for the purpose for which natural law conveys this power. Hence, as Cathrein says,[9] the entrance of man into society does not deprive him of freedom in all his actions. Or as Macksey says in his article

[7] *De Regimine Principum*, lib. I, cap. 1.
[8] *Immortale Dei*, n. 2.
[9] *O. c.*, p. 383.

"State and Church" in the Catholic Encyclopedia, discussing the range of jurisdiction in the State: "The State controls its own subjects in the pursuit of its natural end, in all things where a higher right does not estop it. A higher right will be a right existent because of an ulterior or more essential destiny of man than the purpose which civil society pursues for him." Similarly, Cahill,[10] employing the doctrine of Pope Pius XI in his encyclical *Quadragesimo anno,* says that "the government of the State cannot validly over-ride the essential rights of the individual, nor violate the sacredness of family relations nor encroach upon the domain of the Church, nor interfere unduly in the intimate affairs of the other corporate bodies within the State. For the person and family are prior to the State; and man's supernatural interests, which have been committed exclusively to the control of the Church, are more vital to the happiness of the individual than any temporal good; and, finally, the same human needs and tendencies that lead to and justify the formation of the State also impel men to form other natural unions and associations which, though not perfect or supreme societies like the State, are useful and even necessary for men's well-being."

What, then, should the authority of the State control? Speaking in general, there is one item which all agree is the function of the State: public good. This consists of two elements: peace and public prosperity. The former element is not only concerned with the defense of the State against aggression from without but also includes the defense of the State against enemies from within. Added to this is the regulation of the rights of the people so that interference with these rights can be avoided. Therefore, at public expense the State has a right to maintain an army and navy for national defense and the right to a police force to preserve order at home. Public prosperity means that there should be an adequate supply of whatever the individual needs for his natural welfare and happiness. Many items could be mentioned here, but the need for food, clothing and shelter will be apparent. It is not necessary that the state actually supply the means to satisfy individual needs, but it is necessary that the State should see that these items can be procured. It is always to be remembered that the

[10] *O. c.*, p. 462.

function of the authority of the State is supplementary. It does what individuals and families cannot do for themselves. Hence, it is not correct to expect the State to further the private prosperity of its citizens. Such prosperity should be the result of individual effort. However, there should be strict and adequate control by the State so that personal effort can be fruitful. It is not proper for the State to sit by idly while the best efforts of its citizens are nullified by the superior might of others.

Again, speaking in general, there are other items which should be the concern of the authority of the State. But in these matters there is a disagreement between Catholic and non-Christian philosophers. The latter do not admit God as the author of nature and therefore of the State. Consequently, they do not concede any responsibility of the State to recognize God publicly, or to protect the morals of citizens. On the other hand, the Catholic doctrine as outlined by Pope Leo XIII demands public recognition of God by the State and official protection of religion and morals.[11] The Catholic doctrine is the logical conclusion from the analysis of the State as a natural society. If the State satisfies the needs of man as implanted in his nature by God, then, certainly, the State should give public recognition of its origin and purpose. Further, if the purpose of the State is to control, regulate and protect the people, it must do this by protecting their right to worship God and safeguarding their morals by adequate measures. These are public duties of the State. While every person is individually responsible for his own salvation no matter what attitude the State officially adopts, he can reasonably expect the State to protect his right of worship and safeguard him from anything and anyone who might weaken his morals.

Peace, then, and public prosperity are the elements which everyone admits must be the proper function of authority in the State. Public recognition of God and the safeguarding of religion and morals are not admitted as proper functions of the State by those who deny God as the author of society. It is not the intention here to prove the existence of God and demonstrate His Providence in the government of man. It will be sufficient to say that natural theology can demonstrate God

[11] *Immortale Dei*, n. 3.

as the author of nature and establish His Providence. The Catholic doctrine, then, possesses the theological basis for the juridical position of the authority of the State.

Having considered the general function of the authority of the State, it will be well to see how this authority should act in legal justice. St. Thomas says,[12] legal justice resides in the ruler principally as if he were the architect and director of the building. Commenting on this text, Cahill [13] says the State compared to a great building is regarded as a moral unit which has from nature the right and duty to maintain that edifice and to exact from its several members the services and payments which are required for the work. The State, however, as a community can not do this except through its rulers. Hence, the rulers of the State are bound in justice to legislate according to the requirements of the State and within its purpose.

Some official acts of the authority of the State can now be examined.

The first and primary duty of authority according to legal justice is to observe in its laws the tenets of natural and divine law. It is inconceivable that any law of the State can have any validity if it is contrary to the natural or divine law. The reason, of course, is obvious. No legislator can enact a law contrary to the principles upon which his society and, therefore, his power are based. If the State exists to satisfy the needs of man, it cannot at the same time go contrary to these needs. Further, if the individual persons are bound by another law of God, such as the doctrine of Christ in regard to matrimony, the State can not validly legislate against such a law as it would be acting entirely outside its competence.

Further, the authority of the State must observe in its enactments the fundamental and constitutional law of the State. This is law that is for the most part fixed and definite. It had been decided upon earlier as the fundamentally controlling law of the State, and it cannot be presumed to be insufficient or inappropriate. Changes in constitutional law can be made, but the machinery of such alteration must be observed. It is scarcely within the competence of the actual ruler to change the constitution. However, there is no absolute certainty on

[12] *2a 2ae*, Q. 58, a. 6.
[13] *O. c.*, p. 497.

this point. Ottaviani [14] maintains that constitutional laws are in the same category as other positive laws and are therefore subject to the same change that can befall other laws. At most, Ottaviani is prepared to concede some special legislative power as necessary to change constitutional laws, but he likewise says that this special power is no different essentially from ordinary legislative power. While in theory this position can be maintained, in practice it must be rejected in so far as a change in constitutional law would involve a change in the form of government. Such alteration would definitely be beyond the competence of the authority of the State without the consent of the people, for it is the people who have formed the State from which authority rises. Without their consent, the people could not be expected to support a different form of government. Yet, it is not to be denied, as Ottaviani indicates, that custom and interpretation of constitutional law have in course of time altered fundamental law.

Further, the authority of the State must rule solely for the common good. Any attempt to legislate for private advantage or for the special advantage of a class of people is an offense against legal justice. The reason for this restriction on the power of the authority of the State is found in its own competence. The affairs of the State are the common affairs of all the people. No class or group has any right to expect special advantage from the law. Careful consideration, however, must be given laws that are apparently class-legislation. Such appearance may not correspond to fact. Laws, for instance, to rectify the disabilities suffered by certain groups, or laws that equalize opportunities for all are not to be condemned as class-legislation. These laws should be praised for their endeavor to bring the advantage of State protection to those who cannot actually provide adequately for themselves. It is the proper function of the authority of the State to protect the weak and restrain the strong. This point is stressed here because in times of economic distress laws of reform are frequently criticized as class-legislation. Nothing could be further from the truth. These laws are equalizing opportunities or providing protection for rights that should never have been impaired. The principle mentioned above is clear and founded on the idea of a society.

[14] *Institutiones Iuris Publici Ecclesiastici*, vol. I, pp. 100-101.

No one has a right to expect special personal advantage from the laws of the State. It is the duty of authority to keep clear even of the suspicion of favoritism.

If class-legislation is improper, it is far worse for the authority of the State to enact law for its own aggrandizement. This does not refer to laws which render the exercise of authority more efficient or more beneficial, but it does refer to laws which principally benefit the ruler himself. Such laws at least approximate tyranny. Such laws are manifestly unjust. They are contrary to the purpose of the State.

Further, the authority of the State must protect the territory and the industries of the State. There will be no question of the responsibilities of the State in the first item, and as a rule adequate means of protection are provided if at all possible. But it is no less a responsibility of the State to protect the industries and resources of the people. The State, through its authority, should carefully watch the infiltration of foreign corporations which could in time destroy the ownership of citizens. Everything is not to be sacrificed for business and profit. Rigid control and periodical examination of books are necessary to meet situations which can easily get out of hand. The authority of the State has here a very real duty to perform for its citizens. In many instances the public prosperity is endangered and even lost due to the negligence of its rulers. The result is frequently a depression which affects all and especially the poorer people. It must always be remembered that the State is for the people. The common interest is supreme. If rigid control of foreign corporations is necessary for the common good, it must be exercised even though a few citizens suffer a reduction of dividends.

Further, the authority of the State must protect the personal rights of all its citizens. Citizens have certain rights from natural law and other rights from civil law. The former demand protection at all times; the latter should normally be protected. No authority of the State can legislate against the natural rights of man of freedom to practice his religion, of personal liberty and the right to possess property. Of course, these rights must be understood as they are found in natural law and not as they may be later interpreted. Normally, too,

civil rights should be protected, but since these rights are the production of civil law they can be cancelled for the good of the community.

Further, the authority of the State should foster a spirit of union among its citizens. It is not understood that this spirit of union should beget a political system where individual thought and action are impossible. Neither does the writer wish to convey a preference for a single political party. On the contrary, a dual or triple system of political parties with definite programs for the common welfare should be encouraged. The union intended here is a union of interests for the welfare of all. This cannot be obtained if factions are constantly engaged in contests for their own advantage. It is worse if an organized political party espouses a contending faction and wishes to make its requirements supreme. The authority of the State should calmly, and clearly, and definitely indicate that cooperation for the benefit of all is the proper spirit of the community. It may be difficult to persuade people of this, especially if they have an opportunity to rectify their wrongs. People do not always judge equitably. Therefore, the authority of the State should show by example and by its just and equitable laws that no class is favored and that all interests will be safeguarded.

Further, akin to the spirit of union, the authority of the State should inculcate a real charity among its citizens. This will follow a real spirit of union. When all the citizens are working together to preserve the common welfare, it is unlikely that charity will suffer.

Further, the authority of the State should give special attention to the poorer classes. It has been mentioned above that no class-legislation should exist, but as Cahill [15] says, correctly, the poorer classes form the more numerous portion of the population, and therefore their well-being is most closely identified with the common good. The poorer classes are in greater need of the State's protection, for they are too weak to protect their own rights and are frequently subjected to inconvenience and even disaster if they are not protected. However, the authority of the State should avoid extremes. It is not paternalistic care

[15] *O. c.*, pp. 502-503.

that the poor need. It is, rather, an equal opportunity to provide for themselves that should be accorded them. Labor and wage laws should be enacted so that the poorer classes can receive a fair return for their work. The authority of the State should never permit an employer to take advantage of the poorer classes because they cannot insist on their rights to a fair wage and decent hours. Wise legislation in this matter will go far to remove bitterness among the people and foster the spirit of union necessary for the welfare of the State. Hence, it is not merely a question of aiding the poor but rather a performance of a duty to preserve the State from disintegration.

The functions of the State by no means contribute to a monopoly of the life and culture of its citizens. It must always be insisted upon that the State is a social entity that exists to satisfy social needs. It should not go beyond this and attempt to regulate the personal life or culture of the citizens. These items are outside the competence of the State. St. Thomas, discussing the merit of human acts, says [16] " man is not referred to the political community according to his whole self and all that he has." Hence there are certain contributions of taxes and services that citizens owe the State and which, consequently, can be demanded by law and exacted by force. Beyond this the State is not competent.

The above outline of the duties of the authority of the State leads one to discuss who should be the ruler of the State. In a representative form of government, no one should be elected or designated to rule who has no real concept of the purpose of the State. Anyone who is devoted to the concession of privilege (whether it be capital or labor) is not fit to be a candidate for office. It is true that we can expect an elected representative to do his duty, but there is always a chance that his personal preferences will influence him to place his own interests before the welfare of the State. It is not, then, too much to ask the electorate to weigh the fitness of the candidate for office by examining his position and his associations. Much hardship and subsequent disappointment will be avoided if past deeds are taken as a criterion rather than words glibly spoken during a campaign. " A friend of the people " is not always to be taken

[16] *1a 2ae*, Q. 21, a. 4 ad 3um.

at his word. Yet, it is a friend of all the people who should be elected. He understands what the State is for and will guard against anything that would harm the people. He will legislate for the common welfare. Such a position is really the highest gift within the power of the people. The part of the people in the State will be discussed in a later article.

To sum up: The State is a natural society. It is a mandated natural society because nature itself insists that such a society be formed. This preecpt of nature is recognized by aptitude, propensity and need. In this article the need of man for the State and his propensity to form a political union were stressed. The same emphasis could have been made on man's aptitude for life in community. However, this aptitude is correctly presupposed where a propensity and a need are discovered.

Once men have complied with the mandate of nature to form a State, authority immediately arises in the State. This authority is from natural law and therefore from God. It is an authority that is naturally circumscribed by the purpose for which it exists. Within its own competence, the State is supreme, and its authority unquestioned. The competence of the State and, therefore, of its authority is determined not by what citizens are willing to permit the State to do but by the exigencies of the State itself. Clear and definite duties are laid upon the ruler of the State to legislate wisely and equitably. His power to rule is from God. The ruler should recognize the source of his power and thus in the name of God provide for the State and its citizens.

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[This is the first of a series of three articles. The second will appear in the October number.]

THE VICAR GENERAL TALKS POLITICS.

MONSIGNOR CARTER was old enough to know better than get angry, but his years did not always protect him and this time, angry he was. He burst into the Common Room when everyone of the Vicar General's pastoral family was present and thus well accounted for. He had come up the stairs as fast as his touch of rheumatism permitted, pushed open the door and stood there frowning indignation, with his hat still on his head.

" I'm mad," he announced.

" Nothing could be more evident," agreed the Vicar General.

" It's this infernal political campaign," the old gentleman added.

" What have the *politicos* been doing to us now? " asked the Vicar.

" It's not what the politicians themselves are doing to you or to me," snapped the Monsignor, " but what some of our own people are doing to all of us for their benefit. Here's a political advertisement signed by one of my trustees assuring us that the Honorable Collingswood Steel is a *tolerant* man. That's supposed to bring Catholics into the Honorable's political camp. Tolerant! Who wants his tolerance? This thing has got to stop. It's time the Bishop spoke up and told the world that Catholics are not sheep."

" They certainly are not," said the Vicar. " They vote as they please and sometimes do not please to vote at all."

" But non-Catholics don't know that," shot back the Monsignor, " they'll think that the whole Catholic body has to vote for this 'tolerant' candidate. Who asked him about his tolerance? The implication is that this great superior mind is willing to stoop and gaze benignantly down—down, mind you—on a group of ignorant fellow-citizens called Catholics. That word tolerance as used in such a connection is an offence. There's not a more intelligent body of men and women in this city than my congregation— "

" With, perhaps, the exception of mine," suggested the Vicar.

"I'm not casting any aspersions on your flock; but you'll have to admit that I have the upper-crust portion of this city," said the Monsignor.

"You have when most of your parishioners are not hearing late Mass in my down-town church. But we'll let that pass. Your use of the word *crust* in this connection was perfect."

Monsignor Carter forced a laugh. His laugh was always a white flag.

"There you go, Vicar. There you go. I didn't come in here to discuss the relative intelligence of our respective congregations. I know mine and I think that they resent being patronized."

"If I know yours and mine as well," stated the Vicar, "I don't think that the Honorable Candidate will benefit much by his friend's expressed eulogy, not at least in the form it took."

"He'll lose my vote first," shot back the indignant Monsignor. "I won't stand for being patronized. I resent the implication that our people can be herded into a polling booth to vote for one candidate like cows into a stable to be milked. It's time something was done about it. If the Bishop or you won't act, I will."

"How?" asked the Vicar innocently.

"How—I'll find a way."

"I have been trying to find one for forty years," said the Vicar, "but I haven't found it yet. Tell me where it is when you uncover it. I'm interested."

"There must be a way."

"The only way I can think of is closed. We can't use the pulpit as a political rostrum. The politically-minded in our flocks know that. Besides such statements are always last minute talks and what we might say would be forgotten by the time the next campaign comes around. All we can do is to talk sense to such individuals as can be trusted and let them talk common sense to their friends."

"And then?"

"They probably in turn will become politicians and use our trust for capital. There's nothing to be done but grin and bear it, Monsignor. The Honorable will do just as well in office as any of the other candidates; which means nothing in particular."

"But I won't be tolerated," insisted the Monsignor. "I'll become a Republican first."

"The Republicans will accept you and assure you that they are tolerant too. I'm a Republican myself—for self-protection. I am wedded politically to minorities not likely to get into office and line up at my door for support in getting political jobs. Of course, Republicans too are human. It's six of one and half-a-dozen of the other. This thing has been going on ever since voting began and will go on until voting stops. I read Latin appeals for votes on the walls of Pompeii. There's a sting in the honey bee of democracy. If we want the honey we must take the bee as she is. Sit down, Monsignor, sit down and cool off."

Monsignor Carter sat down but it took him quite a while to cool off. He still kept sputtering a little.

"I get discouraged when such things happen," he confessed, "and mad too, but I suppose it's no use to go off center like that. I can't understand why our best educated people will make such blunders as they do when the political bug bites them. Imagine John Deery, a well educated and influential man, accepting to be patronized. As to the others: is it worth while losing our time over them?"

"La Mennais asked that question—before his fall," soothed the Vicar. "He answered it too. If I remember correctly it was in connection with such foreign missions as those upon which we spend money and men and yet never make a convert. I myself visited a Catholic university in the Near East—just as good as our own in Washington and with a larger student body—which is maintained at great cost but never produces enough converts to fill three seats in class. Why keep supporting it? Because it is not really the barren fig tree that it looks. We are not wasting our money on it. La Mennais pointed to the fact that those who thought of nothing but conversions had a very incomplete idea of the influences of missions. 'Perhaps, there are,' he said, 'men in India or China who do not know even the name of Jesus Christ, but I do not think that there is one whose idea has not been modified by Christianity. If it had not been for Christ there might not remain in all the earth the slightest vestige of the primitive tradition.' I may not be correct about the exact words but I remember the argument. Our Deery

would not trim the sails of his faith to suit the doctrinal blasts of the modern world but he might fall into the temptation of staying safe in the harbor when a political storm signal goes up."

"You are right as far as Deery is concerned," put in Father DuFour. "That man knows his religion and would fight the flesh and the devil for it."

"Why leave out the world?" asked Monsignor Carter; now fairly well cooled off.

"He thinks like many others in these days that politics is only a plaything," answered the Vicar. "I said that I never found a way out of the dilemma that made my friend, the Monsignor, mad. I shall have to take that back. There is a way. Christ put it in few words when He told us to preach His Gospel to every creature. If we all did that as well as we could, the all-embracing Gospel would take care of the little troubles continually arising to annoy us. The same La Mennais said that it takes much philosophy to feel the beauty of order and much religion to taste the happiness of peace. But I suppose I got off the main track of the discussion."

"You did," said the Monsignor, "as you usually do when you are half-right and half-wrong. Fox and Vicar mean the same in this Diocese."

"What a pity La Mennais didn't continue to taste the happiness of peace himself," said Father DuFour to draw the fire.

"Peace, my son," said the Vicar, "is a bird that dies when it is caged behind the bars of self-conceit. Must you be off, Monsignor?"

"I'm going home," said the Monsignor, "and I hope I won't meet Deery on the way. I had made a resolution to break his neck on sight. Now I suppose, I'll only break my resolution."

"Well, don't forget to turn Republican," suggested the Vicar. "There are times when I feel frightfully lonesome."

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THE DEATH-RHYTHM OF THE FAMILY.

IT'S an old subject, the family—and perhaps a bit hackneyed, the writer admits. Nonetheless it remains of signal importance. The question "whither the family" is always deserving of serious attention. But such attention is today a crying need. Fully six decades ago Pope Leo XIII wrote: "Unless things change, the human family and state have every reason to fear lest they should suffer absolute ruin." Things have, as a matter of fact, changed since His Holiness wrote those words. And most assuredly they have not changed for the better. His words "absolute ruin" seem increasingly more meaningful and well-chosen. The family's death-rhythm continues constantly to increase. Pope Leo's encyclical on marriage was largely limited to two things—vindicating the indissolubility of marriage and upholding its divine authorship. When Pope Pius XI wrote his marriage encyclical a half century later, divorce was far more rampant than in the day of Leo XIII, and the divine authorship of the family was much more widely questioned. In addition, Pius XI had to raise a warning cry against a whole array of "vices and errors" in the realm of marriage that were little if at all heard of in the days of his illustrious predecessor.

It can readily be admitted, of course, that the family is a hardy institution. It has withstood many a hard knock in its long day. There is no question that at all times there have been those who flagrantly violated its laws, who have shamefully sinned against it. And yet there is a difference—a very fundamental difference, in fact—between the situation in the days gone by and that of our own times. Formerly, violations of the moral code of the family were taken to be what they really are—moral wrongs. People hung their heads in shame over them. They admitted they were not living up to standards. True, their lapses were condoned at times. But it may be well to note that this was done on grounds of human weakness. Nobody gloried in them. Nobody considered offenses against upright marital life matters to go out and publicly campaign for.

But today this is all quite different. What were traditionally taken to be violations of the family moral code are now actually

taken to be ethical practices. Many sex liberties are demanded as a right. Many breaches of marriage morals are demanded on the basis of principle. There is no thought of guilt, no sense of shame or of wrong-doing about these foul practices. In a word, the old traditional standards have simply been "liquidated." Indeed, for many the teaching of the natural and divine law has become antiquated, unworthy of attention. What is done, is right—granted only that it can be legalized. And, needless to add, if efforts at legalization fail, bootlegging can still quite well serve as a means of getting what is wanted.

Basic in the general philosophy that has brought about this situation is the rejection of reason as the guiding factor in man's life and the substitution of emotion, of desire, for the same. Joseph K. Folsom of Vassar, for instance, puts this plainly. He speaks of "the growing tendency to seek in the emotions and values of the individual directly concerned the ultimate test of right and wrong." And he adds: "When people are free to act according to their needs . . . desires become needs; needs become demands."

This new philosophy has now penetrated the masses of people of the Western World, and has wrought dreadful havoc among them. Nor is the end yet. It continues to exert its influence relentlessly. It is forging ahead with both the force of logic and the power of passion driving it on. Many have even adopted a fatalistic attitude in the matter. It must simply be so, they maintain. There is nothing that can be done about it. To quote Folsom again: "It does no good to moralize about the tendency; it must be accepted as an inevitable product of human nature under conditions of a rapidly advancing technology and an increased scientific control over environment."

It is significant that the foregoing quotations from the Vassar professor are found in a book that deals with the family. It is in the domestic sphere that the decadent philosophy is particularly destructive. There it undermines the very foundation of society. It dries up the source of life. It strikes at the powerful instinct implanted in man for the propagation of the race. While traditionally and under the natural law this instinct was linked with marriage, and within marriage to its two purposes, reproduction and the happiness of the couple—the latter so essential to the child's upbringing—under the new ethic it is

lightly separated from reproduction and used in many ways for purposes of sterile pleasure. While under the traditional ethic it was to be kept under the control of law and reason, under the new ethic it is to be unleashed, given free rein.

The fruits that have already resulted from this philosophy are such as can only be expected. The family has suffered much wherever it has made its influence felt. Particularly has our own domestic world been affected. When Leo XIII wrote, there were about 25,000 divorces annually—an unusually large number in that day—in the United States. When Pius XI wrote, there were approximately 200,000. And now, the latest reliable estimate speaks of 250,000. Little wonder that in his encyclical to the Bishops of the United States, on the occasion of the 150th anniversary of the founding of the American hierarchy, the present reigning Pontiff, Pius XII, uttered a sharp warning regarding our divorce situation.

Again, when Leo XIII wrote, birth control was not a burning question. But when Pius XI wrote a population decline was threatening much of the Western World. When a few years later Pius XII wrote, there were some who spoke of the potential doom of the white race. It is at least interesting to note, in the last connection, the present prominence in the news, of the yellow man, both Jap and Chinaman. Insofar as we of the United States are concerned, undoubtedly no nation in all history has ever seen such a shocking phenomenon as we have witnessed over the past decade—a drop of 2,000,000 in the school enrollment of the nation. It can hardly be surprising in view of this, that Pius XII warned, as he delicately put it, that there was danger lest the sweet names of brother and sister be lost to us.

Also contributing to our family's death-rhythm is the hideous practice of abortion. One estimate recently given for the United States was 600,000 a year. Because of the way the practice is carried on it is difficult to get accurate figures. But the estimate quoted is rather an understatement than an overstatement. A recent study in New York City showed 100,000 cases a year there alone. Nor is this the whole story of our family's decay. There are still other evidences—striking evidences—that the new philosophy of the day has made dreadful

inroads in the United States; that the country has gone very far towards replacing reason with desire, towards substituting irrestraint for control, towards emphasizing the animal in man to the rejection of his specifically human qualities and faculties.

A considerable variety of currents enter into the general stream of the destructive philosophy of which we speak. Prominent among them are the liberalism of the day, the spirit of materialism with its emphasis upon sense satisfaction, an all-prevading selfish individualism, notions of free love, the pan-sexualism of Freud, the modern war on modesty, an exaggerated " frankness " in the field of sex education and a spirit of laxity and license generally regarding sex. It is at times difficult to say which of these are primarily causes and which effects. But they all contribute a share to the sum total result. Taken together, they lead the individual logically and impulsively toward the level of free love. Even taken individually, or only in part, they serve to accelerate the tempo of the family's death-rhythm.

To be sure, not all the followers of the new ethic go the whole way. Perhaps it is safe to say that but a few of their number do so directly, immediately. But vast numbers do so progressively. Step by step, they go in the general direction in which this philosophy so forcefully impels them. And naturally, an important question in this connection is, will they ever find a logical stopping place, once they have been caught up in the currents of this philosophy, once they have accepted some of the free-love notions which pollute its entire stream. The answer is in the negative. Both the compulsions of passion and the force of the logic of their false principles impel them on. It can hardly be a surprise to find Folsom writing—seemingly with a note of triumph: " People no longer look with the same degree of abhorrence as before upon divorce, birth control, female unchastity, juvenile disobedience, adolescent ' petting ', or ' sensual ' amusements and pleasures." Indeed he might well have considerably lengthened the list. Traditionally these matters shocked people. Today they are taken with a good deal of complacency by not a few. Repetition, the influence of which we know so well today, has worn down the resistance of great numbers. As a result, the new philosophy, followed by the full train of its results, is moving relentlessly forward. It will continue to do so, so long as the free-love notions that lie

at its root meet with popular acceptance. And the truth is there is no evidence of their rejection for the present. Everything, in fact, points in the opposite direction. The new philosophy is being disseminated from platform and rostrum. It is being disseminated through a mass of popular and near-scientific literature. Even the moving picture is playing some role in the intensive propaganda—at times subtly, and again not so subtly. Organized effort is increasingly being brought into play. The money of the wealthy is being made use of. It is hardly an exaggeration to say that all our modern means of communication are being vigorously put to use to advance ever further the destructive cause that it stands for. Furthermore, new methods of propaganda are being constantly brought into use. Noting that the brazen writings of such radicals as Edward Carpenter, Ellen Key, H. G. Wells, M. L. George, *et al.* repelled rather than attracted many, the doctrines they taught are today put forward by their votaries in more subtle fashion. Words are much more carefully chosen. Foul practices are sugar-coated with such words as " health " and " hygiene." They are linked with such respected notions as democracy and freedom. They are offered hand in hand with a variety of welfare projects that have become hardly less than sacred to many.

There is still another method being made use of that is deserving of mention. Prejudice is built up against " the enemy ", chiefly the Church. She is so " conservative," so " Victorian," so " obscurantist." She is such a relic of the Middle Ages. Moreover, she is so " undemocratic." She actually insists on the slavery of being subject to the law of God and of nature. Recently attacks of this nature have been coming a bit more into the open. A few of them have even been a bit diabolical.

A rather striking example of this newer type of approach to which we refer appeared recently in this country in the form of a book published by Harper. The volume, entitled *Nation and Family*, was written by a Swedish woman, Alva Myrdal. While Swedish in great part, as the subtitle " The Swedish Experiment in Democratic Family and Population Policy " well indicates, the volume was nevertheless definitely written for American consumption. As the author states in her preface: " The main

body of this book on Swedish family welfare was written in the United States with American problems in mind. . . . We nurture the hope that the 1940's in the United States will fulfill in grander style the achievements of the 1930's in Sweden."

This volume which purports to program matters for the United States may well be given some analysis. It might be noted, first of all, that we have in it a striking example of a State invading—one might say, taking over—the field of moral teaching. And one finds little indeed left of the teaching of the traditional morals of marriage and the family by the time the final page is reached. It is an altogether safe assertion to say that there is not one major error or vice mentioned and condemned in the encyclical on Christian Marriage, that is not accepted and given official approbation in this volume.

It might be well to point out further, before noting any of the specific content of the book, that the Swedish Government several years ago appointed a Population Commission, which it authorized to report on the country's population problem and to make recommendations for its solution. The so-called " Report on the Sexual Question " of this Commission is in very great part a pronouncement on ethical questions in the field of marriage. It might be noted, furthermore, that the majority of the recommendations made by this Commission have now been enacted into law. The author of the volume, *Family and Nation,* quotes extensively from the Commission's Report, describes the laws enacted on the basis of the same, and comments extensively on both the Report and the legal enactments.

On the matter of birth control the Population Commission specifically questions the traditional view that the practice is immoral. It argues its own view to the contrary at considerable length. In their final analysis, however, all the arguments ultimately sum up to the same thing, namely: desire, not reason, is supreme. Perhaps the main pronouncement of the Commission on this score, is the following (p. 189-90): " A moralistic principle exists according to which one should absolutely refrain from artificial means of preventing conception. Every means of preventing conception, no matter what the circumstances under which it is practiced, is, according to this viewpoint, a nonpermissible interference with natural processes. This moral-

istic principle is questionable. . . . The Population Commission cannot itself support the position nor does it find that the majority of our people feel that birth control as such should be generally and absolutely condemned on grounds of morality." Indeed, the Commission goes so far as to make the practice in some cases a " moral duty." " In weighing these eugenic considerations," it states, in discussing the question of eugenics, " it is the opinion of the Population Commission that, in certain cases where inheritable defects occur and sterilization cannot or should not be resorted to, it is the moral duty of a couple to practice prevention of conception for their own sake, for the sake of society, and for the sake of children."

Former legal banns on dissemination of birth control information and on sales of contraceptive devices have been removed upon recommendation of the Population Commission. The author of *Nation and Family* explains as follows (p. 198): " The new legal regulations removed all restrictions on public discussion, in the press or public meetings, concerning birth prevention. The penalties on exhibition of sale of contraceptives were removed. Trade in contraceptives was put on the same basis as trade in other pharmaceutical supplies in order to dispel the aura of the clandestine and illicit that had surrounded it. The sale of some harmful abortifacients was prohibited; the sale of others was permitted only on a doctor's prescription. Otherwise all contraceptive goods are included in the official lists of pharmaceutical supplies with prices attached. All licensed pharmacists may sell them; other dealers must have permits from the appropriate provincial authorities." The author continues: " After the principle was established, the next step was to make it as widely effective as possible. Here the best recourse was adult education. . . . Instruction in birth control and sexual hygiene thus takes up where the school leaves off with preparatory although incomplete knowledge. Together the two educational activities can reach the great majority of the people."

This change is referred to as, " action to bring official morals in line with actual morals." The words well indicate the view of the times—what is done, is morally right; simply give it legal sanction and all is well. Little wonder that the author

finds old denunciations of birth control as "now somewhat humorous" in phrasing (p. 59). Possibly, to speak of vice where a government puts vicious practices in the category of good and moral practices, does seem humorous to some. To others, this, as well as the whole Swedish procedure, seems far more tragic than humorous.

Not only are the bars now down in Sweden regarding the dissemination of birth control information but the way has also been opened to "frankness" in matters of sex education. As the Population Commission states in this regard: "In general a more wholesome attitude toward sex questions will not be created until they are discussed openly and as matter-of-fact phenomena." And, of course, one must not moralize. As the Commission adds: "It is well to note that the matters touched upon should be concerned with things themselves and their relationships and not with questions of sexual morality."

Sterilization is another evil upheld in Sweden. In this case the Commission is not satisfied with the present law, the enactment of 1934. It has recommended that it be liberalized. The 1934 statute reads: "If there is reason to assume a person liable to mental disease, mental debility, or other disturbances of mental activity will on that ground in future be incapable of having custody of his children or that he will through his hereditary disposition transfer to his offspring mental disease or debility sterilization may without his permission be undertaken according to this law, providing that on account of his disturbed state of mind he is permanently lacking in capacity to give valid consent to such a measure. This law is not applicable for sterilization on medical grounds." The proposed new law seeks liberalization of the compulsory feature of the law and approval of voluntary sterilization.

The question of abortion also comes in for both moralizing and legislation. Under the old Swedish law the practice was forbidden. So, here again we see a place—to use a favorite expression of the author—to "democratize" a bit. Admittedly practice had become much at odds with the old law. As the Population Commission stated: "In the long run widespread abortion cannot be permitted to flourish unimpeded and at the same time according to the letter of the law be labeled criminal."

The solution adopted was to bring the law into harmony with practice. This was done in 1938. Since that year legalized murder of the unborn is the accepted thing under certain circumstances. It may be practiced, to use the words of Myrdal, " in respect to humanitarian and eugenic considerations." Needless to add, the broad word " humanitarian " ought to be a happy one in the eyes of those who favored the liberalization of this hideous practice of murdering the helpless innocents.

Extramarital relations are repeatedly referred to in the volume in question, and are unblushingly upheld. " Nowadays," reads one statement, " when two young people fall in love and cannot marry for economic reasons, in most cases this does not interfere with their entering into sex relations with each other." Then follows the following whitewashing of such conduct: " These premarital relations entered into between socially equal individuals on grounds of personal love cannot be summarily condemned for ethical reasons, according to the opinion of the Commission." Apparently even some of the clergy have accepted this view. As the author states (p. 417): " Even some clergymen of the state church have found themselves compelled by their consciences to sanction such liaisons." It is also pointed out that illegitimacy has for some time past been common in Sweden. One out of every six or seven children is born out of wedlock. Without " cover up " marriages, it is admitted the number would be considerably larger. The past few years have witnessed some decline in illegitimacy, however, but the author hastens to point out that this is not to be attributed to any decrease in extramarital sex relations. " On the contrary," she states, " it is obvious to everyone familiar with the Swedish situation that the trend rather is toward greater freedom in relations between the sexes." And again: " The conclusion, therefore, is that the rapid decrease in extra-marital fertility is a result of the spread of knowledge about more effective birth control technique " (p. 45). Yet, still further spread is advocated.

One might easily continue the litany. But there is no need. Already intimated, the book is quite the antithesis of the Marriage Encyclical of Pius XI. Its author even finds a substitute for the family living wage for the head of the home, which His Holiness so strongly advocates. The wife is to work and con-

tribute her share to the support of the family. Such a program of course also calls for the rejection of items in the encyclical on the *Christian Education of Youth.* Instead of the emphasis placed by the latter encyclical on parental duty regarding the child's education the notion of collective care of children is given prominence. The hireling and public functionary are placed above the parent. Instead of the teaching that the State must respect the rights of parents regarding their offspring, further handing over of the child to the State is advocated. And this is done not only in the field of education but also in that of welfare. A great variety of State projects are advocated —not directly to help the family, but quite aside from the natural medium of parent and family, to help the child. It is all in full harmony with the dangerous and unfortunate trend of the times to weaken the family and strengthen the State.

That " progress " has been made along at least some of the lines advocated by the Commission must be inferred from the following effusion (p. 217) found under the heading: " Final Victory of the Neo-Malthusian Movement ": " The four new reforms in Sweden—the repeal of the anticontraceptive law, effective spreading of sex education and contraceptive consultation, right to abortion in certain clearly defined cases, and a widened but controlled practice of sterilization—will work final victory of the Neo-Malthusian movement. That movement has served its time and will become history. It is being ' liquidated ' through success."

Most assuredly has at least birth control been a " success " in Sweden. And one does not have to read between the pages much to see that the little Scandinavian country is not a little disturbed about it. Her birth rate is the lowest in the world. In terms of net reproduction rate also is she second to none. Indeed, referring to the downward trend of past decades, the author of *Nation and Family* states: " After 1910 this decrease became the outstanding demographic development, at present wrought with catastrophic significance."

For the present Sweden is still enjoying a slight natural increase in population, as birth and death statistics quoted in the Myrdal volume indicate. In 1937, the birth rate of the country was 14.4 per 1,000 population, the death rate 12.0. This left a rate of natural increase of 2.4 per 1,000. But such figures easily

mislead one. It must be noted, for example, that the middle-aged groups in the population, characterized by a high fertility and a low mortality rate, are abnormally large as a result of the high Swedish birth rate before the first World War. With corrections for age, as the author points out, the birth rate drops to 11.8 per 1,000 while the death rate rises to 15.6. This implies a natural decrease at a rate of 3.8 per 1,000 instead of an increase of 2.4. Actually, when the present baby girls of Sweden become mothers, the nation—granting the same fertility and mortality conditions as today—will be far along the road of decline. Expressing a population's ability to reproduce itself as the number of girls which 1,000 newborn girls may be expected to bear during their lifetime, calculations for Sweden show that up to 1910 that figure remained around the 1,500 mark, but that from then on it showed a noteworthy decline. Thus, for the period, 1911-1915, it was around 1,300; in 1930 it stood at 828; during most of the 1930's it fluctuated between 725 and 750. The meaning of such figures should be obvious. Sweden today has only three-fourths enough births to sustain her population in the long run. How the country hopes to remedy such a situation by rejecting every law, natural and divine, relating to marriage, is a bit difficult to see. The fact is Myrdal admits that the most that can be hoped for is a " constant " Swedish population. Any actual growth, she states, is " impossible."

Such is the Swedish " success " story. One wonders, in view of it, what the " grander success " is that the author has in mind for the United States in the 1940's. The truth of the matter is we are ourselves already on the speedy road to decline. We hardly need Swedish example or advice. True, our birth rate generally is still somewhat higher than that of the Scandinavian country. So, too, is there a trifle larger margin between our birth and our death rates. But here it must also be noted that our death rate is comparatively low because of the abnormal situation which leaves the two age groups most susceptible to death—the children and the aged—underrepresented. Ours is, in other words, in the main a middle-age population. When our present large middle-age group moves up into the old-age bracket, deaths will naturally increase considerably. The middle-age group will then be composed of our present child-

group, and will consequently be considerably smaller than the present one. In the light of these facts one can readily understand the following assertion of the officials of the United States Bureau of the Census: " If the present birth and death rates continue, the population of the United States will fail to maintain its members by about 4 per cent per generation." Even in the face of the present slight upturn in births have these officials reiterated: " Unless factors change, growth will stop and a slow recession probably set in."'

We might hope, of course, that matters will change. But there is no basis for such hope on the horizon. Indeed, all evidence points in the opposite direction. And it is not at all inconceivable that matters will become even considerably worse. The birth-controllers are now feverishly at work in the South where large families are still found. A protracted war will mean a decided dip in birth trends. With increasing frequency may we expect to hear such remarks as the following: " No child of mine is going to start life with two strikes against him "; " The present world is no place in which to bring a child." It need hardly be added that more than once has a " baby strike " been intimated, if not openly advocated, the past few years. No, it is quite obvious that we do not need any Myrdal of Sweden to coax us along the road to destruction. Our larger cities are already failing to reproduce themselves by about one-third. San Francisco, for instance, had a birth rate of only 10 per 1,000 population at the time of the 1940 census. Other cities show rates as low as 12 or 13. Efforts to make matters still worse are ceaseless. An extensive literature is serving to promote much the same program as is found in Sweden. Many organizations are constantly at work. Some of these hide behind such words as " Planned Parenthood " or " Conference on Tomorrow's Children." Others are more open. The Birth Control Federation of America is at work in every corner of the country. Among other things, it ferrets out political situations, studies the strength of the Church in various localities, seeks out the views of individuals and groups in the medical world, names names of prominent opponents of its activities, and sends to staffs of nurses in institutions copies of a publication describing in detail all methods of birth control. In at least one case on

record word was obtained from the wife of a gubernatorial candidate that her aspirant husband was favorable to the cause that the Federation stands for.

In this country, too, digs at the " conservatives," at the Church—at any individual or group that still dares to uphold the natural and divine law—are plentiful and apparently increasing. A rather mild example of this occurred in the January *Midmonthly Survey,* a Journal of Social Work. An article in the issue from the pen of Dr. Robert Lalou Dickinson, written under the attractive title, " Today"s Mothers and Tomorrow's Children," is both a pean of praise of three Southern States that now use public money for birth control purposes, and an attack on the States of Massachusetts and Connecticut for having recently passed anti-birth-control legislation. The latter States he describes as, " letting themselves slip back toward the sociological Middle Ages." Dickinson is vice-president of the Birth Control Federation of America. He is also a leading figure in the foul practice of human butchery known as sterilization. A little over a year ago he was singled out for special honor by a national family organization in this country. It should hardly be necessary to mention the further point—his patently shameful ignorance of the historic fact that the " sociological Middle Ages " were a vast improvement over the barbarous ages of Goth and Vandal that preceded them, and that in turn they gave birth to the still more advanced civilization that followed—the civilization that he and his kind are now apparently determined to destroy through barbarous practices of animalism.

Dickinson does not finish his article without reminding that 40 per cent of the people of Massachusetts are Catholic. But this religious—or, more specifically, Catholic—angle of the matter is given much more attention in another publication, the *New Republic.* In an article in the December, '41 issue, one, Eugene Belisle of Harvard, writes about the Church in a way that is hardly less than scurrilous. Belisle is an individual who has been active in the birth control organization of Massachusetts for some time. Also he is a member of the Board of Directors of the Birth Control Federation of America.

As I write this the *New York Times* carries the first accounts of a three-day meeting of the Birth Control Federation of

America. The usual names appear on the program—plus the names of some foreigners. The Church has already come in for her share. Even before the meeting, the following was sent out under the signature of Margaret Sanger regarding broadcasting privileges granted by both Columbia and the National Broadcasting Company: "We need hardly remind you that these great channels of radio education have heretofore been closed to us because of fear that a more liberal policy would bring floods of protest from Roman Catholics."

Apparently the chief aim of the Birth Control Federation at this time is to have birth control accepted as a community service and promoted with the help of public funds. What has been pointed out in the foregoing is at most a limited picture of what is going on. We would just add yet this one item. The school system is apparently to be brought more and more into the picture. During the past year, for instance, three books, all dealing with the question of teaching the subject of the family in the schools of the nation, and all sponsored by national educational bodies, appeared almost simultaneously. One of these was notably more radical than the others. The two remaining ones at least deplored certain fundamental flaws in our family situation. But none of them condemned the false philosophy that is so rampant, and is so constantly increasing the tempo of the family's death-rhythm. All insist on the impossible—having their cake and still eating it.

It is hardly an over-pessimistic statement to make to say that the situation is alarming. Great numbers are deliberately teaching an utterly false philosophy which is steadily, even rapidly, undermining the family institution. Even greater numbers are practicing what the philosophy teaches. Among them are not a few Catholics. It would be a mistake to leave the impression that nothing is being done about it. Much is being done. There are those who are fighting ceaselessly and most valiantly. Yet, the fact remains that still far more remains to be done. In closing the writer would just note at least three lines of action in this highly important and pressing field. They are the following:

1) Some concrete form of security for those who beget children. There is truth in the assertion heard at times that those who shirk parenthood live on the cream and those who do not

shirk must be content with the skim milk. Our Social Security Act provides a variety of kinds of security. It does not provide security for parenthood. It does nothing directly to secure our future population. Our notion of the family living wage is of course ideal. But it is not being paid to millions. It must be put into some more concrete form or the present incomes of many must in some way be supplemented. Whether this is done, for instance, in the form of family allowances as in some countries, or in the form of subsidies or loans as in others, is naturally a matter that calls for serious deliberation. But by all means some measure should be adopted. The economic is a highly important factor in the death-rhythm of the family.

2) Instruction on marriage should be greatly intensified. Such instruction is noted in the Marriage Encyclical as one of the remedies to be used in correcting the present situation. It should extend not only to the Catholic doctrine on marriage but also to the answers to the faulty philosophy to the contrary.

3) Rebuilding the religious life of the family. The supernatural is positively essential. Determination of the will no less than instruction, the Encyclical points out, is necessary. In this connection it may be well to remark that it is most unfortunate that the Association of the Holy Family, established for the entire Catholic world by Pope Leo XIII, is at such low ebb in this country today. It might most fittingly be resurrected.

Needless to add, there are endless other possibilities. A bit of thinking will bring them to mind. And, once brought into consciousness, it is most urgent that they be zealously put into practice. If it is not done, there is every reason to believe that the death-rhythm of the family will go on steadily increasing. There is even danger that a near-future generation will sit in on the wake of American civilization.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

A FEATHER BEARS WITNESS TO GOD.

Do you ne'er think what wondrous beings these?
Do you ne'er think who made them, and who taught
The dialect they speak, where melodies
Alone are the interpreters of thought?
Whose household words are songs in many keys,
Sweeter than instrument of man e'er caught!

LONGFELLOW.

A feather is regarded by scientists as one of the most perfect structures in the world. In a single pinion from an eagle's wing there are nearly a million different parts. There are the barbules which give the feather its essential charactr both as an organ of flight and as a covering preserving the heat of the body. But the barbules are themselves highly specialized structures with definite shapes and surface-texture, attaching each one to its next lateral barbule, and then by a kind of loose hook-and-eye formation, to those of the succeeding barb. Each barbule is built up of many thousands of cells, varying considerably in form and powers of cohesion, in order to give the exact strength, elasticity and continuity of the whole web.

" The whole," says Professor J. Arthur Thompson, " is a sail that strikes the wind, firmly and yet elastically, not letting the air through the web and yet not getting broken. It enormously increases the bird's power of rowing in the air, and yet how little it adds to the weight. As long as it is growing it is fed; when the constitutionally ordained limit is reached, it stops growing and yet does not die too quickly. When it dies it is moulted off and a new one takes its place, often just in time for the migratory journey, when frayed feathers might be dangerously ineffective. And this is not nearly all, for the feather is

difficult to wet, it forms part of an admirable non-conducting robe conserving the precious animal heat, and it is often so colored that it gives its possessor a garment of invisibility. And this is not all, for we may admire the neat way in which the feathers are adjusted when the wing is raised for the next stroke, so that energy is economised just as in rowing. And even the fallen feather may form part of the best of quilts for keeping the young ones snug within the nest." [1]

In order to secure a deeper insight into the coordination of processes and the adaptation of means necessary to attain the finished structure of a feather, it is necessary to penetrate beyond the end products and try to peer into the problem of the forces guiding the many thousands of cells in the devising of the million different parts of a feather. The writer recalls no one who has sought to show the implications of the growth of a single feather with greater penetration than Alfred Russell Wallace, the great English scientist, in his monumental work, *The World of Life*. Because he penetrates beyond the surface of external adjustments, and comes to grips with the problem of the directive principle guiding the infinitesimally small particles constituting the protoplasm of a cell, which is the crux of the whole problem of purpose in living nature, it will be worth while to quote him somewhat extensively.

Directing Power—Where?

" Now," he points out, " each feather ' grows ' as we say, out of the skin, each one from a small group of cells, which must be formed and nourished by the blood, and is reproduced each year to replace that which falls away at moulting time. But the same blood supplies material for every other part of the body—builds up and renews the muscles, the bones, the viscera, the skin, the nerves, the brain. What, then, is the *selective* or *directing* power which extracts from the blood at every point where required the exact constituents to form here bone-cells, there muscle-cells, there again feather-cells, each of which possesses such totally distinct properties? And when these cells, or rather, perhaps, the complex molecules of which each kind of cell is formed, are separated at its special point, what is the *constructive* power which welds them together, as it were, in

[1] J. A. Thompson, *Science and Religion*, pp. 132-133.

one place into solid bone, in another into the extremely light, strong, elastic material of the feather—the most unique and marvelous product of life?

" Yet again, what is the nature of the power which determines that every separate feather shall always ' grow ' into its exact shape? For no two feathers of the twenty or more which form each wing, or those of the tail, or even of the thousands on the whole body, are exactly alike (except as regards the pairs on opposite sides of the body), and many of these are modified in the strangest way for special purposes. Again, what *directive* agency determines the distribution of the coloring matter (also conveyed by the blood) so that each feather shall take its exact share in the production of the whole pattern and coloring of the bird, which is immensely varied, yet always symmetrical as a whole, and has always a purpose, either of concealment, or recognition, or sexual attraction in its proper time and place? "

Wallace then proceeds to stress the point, to which we have already called attention, namely, the failure of nearly all scientific writers to penetrate beyond the enumeration of the various steps which occur to raise the question of what is the principle directing the series of complex operations. " Now," he continues, " in none of the volumes on the physiology of animals that I have consulted can I find any attempt whatever to grapple with this fundamental question of the directive power that, in every case, first secretes, or as it were *creates,* out of the protoplasm of the blood, special molecules adapted for the production of each *material*—bone, muscle, nerve, skin, hair, feather, etc. etc.—carries these molecules to the exact part of the body where and when they are required, and brings into play the complex forces that alone can build up with great rapidity so strangely complex a structure as a feather adapted for flight. Of course the difficulties of conceiving how this has been and is being done before our eyes is nearly as great in the case of any other specialized part of the animal body; but the case of the feathers of the bird is unique in many ways, and has the advantage of being wholly external, and of being familiar to every one. It is also easily accessible for examination either in the living bird or in the detached feather, which latter offers wonderful material for microscopic examination and study.

" To myself, not all that has been written about the *properties* of protoplasm or the *innate forces* of the cell, neither the physiological units of Herbert Spencer, the pangenesis hypothesis of Darwin, nor the continuity of the germ-plasm of Weismann, throw the least glimmer of light on this great problem. Each of them, especially the last, helps us to realise to a slight extent the nature and laws of heredity, but leaves the great problem of the nature of the *forces* at work in growth and reproduction as mysterious as ever. Modern physiologists have given us a vast body of information on the structure of the cell, on the extreme complexity of the processes which take place in the fertilised ovum, and on the exact nature of the successive changes up to the stage of maturity. But of the *forces* at work, and of the power which *guides* these forces in building up the whole organ, we find no enlightenment." [2]

It is refreshing to see a great scientist like Wallace state so frankly the real problem involved in all the adaptations of living organisms. It is the problem of searching into the nature of that vital principle which guides the elements through the network of coordinations necessary to effect the adjustment in the structure of the external organ. Wallace's frank recognition of the essential problem and his attempt at least to grapple with it are in pleasant contrast to the superficial manner in which so many biologists have glossed over the matter, either ignoring it altogether or using euphemistic phrases which apparently explain. When these phrases are scrutinized, however, it will be found that they leave the essential problem of the principle which steers the forces and guides the movements of the infinitesimal molecules within the cells in the deft performance of their appointed tasks, completely untouched.

The Mystery of the Molecules

The writer has presented somewhat extensively the details of the formation of a single feather, as set forth by one of the greatest biologists of all time, simply that the reader may see for himself the almost unbelievable complexity of the maneuvers and the marvelous precision with which they are executed. The achievement of the principle directing the movements of the billions of molecules in the building of a feather far tran-

[2] Alfred R. Wallace, *The World of Life*, pp. 318 and 319.

scends the genius and the power of man. Man can build such majestic structures of architecture as the Rheims Cathedral and Empire State Building of New York City. He is impotent, however, to plumb the mystery of the molecules in building a feather that falls from a sparrow's wing. With all the tools in his laboratory he is unable to reproduce the architectural achievement of the mysterious principle hidden within the depths of the living cell.

Let us pause here to inquire if the vital process above described can be explained by any of the findings of chemistry which has made such remarkable progress in the study of organic matter. Hertwig reflects the conviction of the outstanding scientists when he declares that the work of the investigator of the problems of distinctly vital activity begins where that of the chemist ends. " Over the growth," he says, " of the chemical molecules is placed the growth of the cell and over this again the growth of plants and animals with their unions of millions and millions of different cells. Chemical knowledge as it exists at present has nothing to do with that new world of organized substances in which the manifestations of life are first made obvious." [3]

Physics is equally incompetent to explain the intimate nature of vital activity. The results of the research of physicists during the last quarter of a century serve but to confirm the conclusion reached by the great Lord Kelvin after a lifetime of painstaking investigation into the properties of matter: " the only contribution of dynamics to theoretical biology is absolute negation of automatic commencement or automatic maintenance of life." [4] In other words, while the operations of the cell doubtless obey the laws of physics and chemistry, there still remains a unique principle which guides the work of the millions of the protons and electrons of its constituent elements, but remains unfathomed and inexplicable in the light of the present knowledge of the physical sciences.

The Search for a Directive Principle

The efforts to discover the nature of this principle, to catalog it, and to plumb the depths of its mysterious being has consti-

[3] *Allgemeine Biologie*, 2te ed., s. 19.
[4] *Properties of Matter*, p. 415.

tuted one of the most fascinating and luring problems in the history of human thought. Far back in the time of the ancient Greeks we find Aristotle wrestling with this problem, calling the principle vivifying matter and directing it in its functioning, an *entelechy* which today still looms up so impressively in our language after the lapse of twenty-three centuries. We find in the writings of the ancient Stoic philosophers frequent references to this principle as the *logoi spermatikoi.* St. Augustine and the early Christian philosophers, seeking to discover the principle which guided *materia prima* to higher stages in the evolutionary process, termed it the *ratio seminalis.*

Hegel speaks of a " plastic instinct," an unconscious purposive activity, *bewusstlose Zweckthätigkeit,* which " acts without consciousness with a view to an end." Blumenbach refers to this directive principle as the *Bildungstrieb* or the *nisus formativus.* Johann Mueller styles it simply " organic force "; Cudworth calls it " plastic nature "; Virchow labels it " inner necessity "; Nageli has a longer word for it in *Vervollkommnungsprinzip* or " tendency to progressive development." In his *Geschichte des Materialismus*[5] F. A. Lange speaks of " the mystical domination of the part by the whole," apparently having in mind the principle which General J. C. Smuts has popularized under the label " holism."

Hans Driesch returns to the *entelechy* of Aristotle, describing it as " an agent *sui generis,* non-material and non-spatial, but acting ' into ' space, so to speak." In the philosophy of Henri Bergson, it becomes the *évolution créatrice,* while Robinet terms it *idée génératrice.* Among the neo-vitalists it is frequently referred to as the *élan vital* or " vital principle." One recognizes the same principle in the works of the botanist, Reinke, under the term " steersmen of the energies," in the writings of Moore as " biotic force." It is to be identified with the " constellations of energy " of Weismann, and with the " biophors " or " determinants " of recent writers in biology.

The very fact that it has cropped out under so many different names in the writings of all men in all ages and races, who have thought deeply of the problem of life and who have endeavored to probe its innermost essence, points unmistakably

[5] P. 581.

to the reality of such a principle or Power—call it what you will —which is the guiding genius in all vital activity. The literature on the subject shows the impossibility of even coming to close grips with the problem of the distinctive nature of life without postulating some such principle as has appeared under so many different labels.

Even when the effort is made to explain vital activity exclusively in terms of physical and chemical forces, the writers use such terms as " biotic force ", " steersmen of the energies ", " coordinations of matter " which, in a surreptitious and unconscious manner, steal in the very element they openly profess to exclude. For unless these terms imply a directive principle, coordinating the movements of the protons and electrons of living matter to the attainment of the distinctive operations of life, they are absolutely meaningless. It is a vague form of apotheosis by which men attribute to matter properties and attributes which endue it with a form of intelligence and purposive action while they deny the same to any principle or extra-physical element behind the phenomenon of life.

A Supreme Intelligence Required

If the universally accepted principle of logic be true, that one may ascertain something of the nature of a being from its activities, then we are obliged to say from a study of distinctly vital activity that somewhere in the universe there is a Supreme Intelligence, since His laws are written indelibly into the network of the marvelous coordination of activities and the dovetailing of complex physical and chemical forces which conspire to effect the phenomenon of life, even in the lowest unit of organized protoplasm in a microscopic amoeba. If the process of building a feather, previously described, does not imply coordination, arrangements of parts to attain a definite end, then we confess to a complete failure to understand the meaning of these words. If the harmonious coordination of millions of protons and electrons in a single protoplasmic cell, all working toward the production of another cell to serve a somewhat different purpose, does not imply purpose and plan, then such do not exist anywhere in the universe. If purpose and plan do not imply intelligence, then the laws of human reasoning do not reflect the realities of the external universe and the structure

of the human mind is so constitutionally defective as to preclude all possibility of attaining truth of any kind—which would spell universal skepticism for mankind.

It is to be carefully noted that the validity of this reasoning does not in any way hinge upon the presence of an extra-physical element in the vital process. Neither would its validity be impaired if scientists should discover the secret of this vital process and succeed in reproducing in their laboratories the complex maneuvers which the molecules spontaneously go through in the vast laboratory of nature. Nor does its validity depend upon the continued unamenability of the distinctive phenomena of life to explanation in terms of merely physical and chemical forces. For the operation of these complex forces would require laws, and the deft coordination of the laws of physics one with another, and the dovetailing of these laws in turn with those of a chemical nature in such a way as to achieve a common and predetermined end, as for example the production of two perfectly similar amoebas where but one existed before, would still constitute supreme evidence of order and purpose and therefore of an Intelligence somewhere behind the functioning of the complicated network of physical and chemical laws.

Trace back the links in the chain of instrumental physical and chemical causes, and at the end of the sequence the human mind always discovers a Cause to which it is necessary to assign intelligence on the basis of its purposive activity.

"Let the chain of secondary causes be ever so long," as Lavington has pointed out, "the first link is always in God's hand." For a Being who has fashioned the laws of nature and who directs by His all-encompassing power the movements of the protons and electrons within the nucleus of the living cell, as well as the movements of the stars in their appointed orbits is substantially what we mean by God. Recognizing God's power manifested in every particle of matter animate or inanimate, Theodore Parker aptly declared: "The universe, broad and deep and high, is a handful of dust which God enchants. His is the mysterious magic which possesses—not protoplasm, merely, but—the world." [6]

[6] Lloyd Morgan, *Interpretation of Nature*, p. 77.

When visiting the famous Cathedral of St. Paul in London, the writer saw down in the crypt the tomb of the architect, Sir Christopher Wren, who had conceived and planned and directed its construction. Upon the tomb was inscribed the significant epitaph: "*Si monumentum quaeris, circumspice.*"—If you wish to see my monument, look around you.—Those are words which might well be inscribed upon every particle of dust, upon every grain of sand, upon every living cell as well as upon the whole vast universe. For the immeasurable world and everything in it are monuments to the wisdom and power of the Supreme Being who is both their Architect and their Creator. Cowper gives a poetical expression of this mighty truth in the lines: [7]

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.

JOHN A. O'BRIEN.

Notre Dame, Indiana.

ARE CATHOLICS ADDLEPATED?

Vexingly little water showed in a tiny cruet, as I walked over to take the second ablutions the first time I celebrated Mass with only the Sisters to serve. So contrived that no one could have eased out its contents in drops, it had at the Offertory let go a notable part of the little it was able to hold; in fact, I had thought it best to add more wine. Now I was putting together the remaining spoonfuls of both liquids to purify my finger tips.

The altar had been built high, very high. And the chalice was an enormous, deep thing. I reached up. I lifted my elbows. I thrust two narrow triangles of thumb and forefinger, at right angles from my hands, into the gold cup. They met only air. After experimenting a while with single fingers and thumbs, I simply concluded that I needed either longer, thinner hands or more wine and water. Unwilling to summon a Sister to fetch the latter, I hit upon the plan of tipping the great golden urn until I could push finger tips into the contents sloshing near its lip. After this embellishment of the liturgy, I nervously finished Mass and unvested.

[7] *Light Shining out of Darkness.*

As I concluded a thanksgiving and pushed my way out the light oak doors of the beautiful chapel, there lingered in my mind a meditative cast of thought. It persisted during breakfast. It returned when I had said good-bye to the convent and was brushing my way through the shrub-banked sidewalk to the busy street. I wondered: Are Catholics addlepated?

The beautiful altar gleamed again in my mind. Generous Catholic money had gone into it, a beautiful mind had conceived it, skilled hands had executed it. It was wonderful in every way, except one: it was too high. In other words, it was satisfactory in every regard except the one which was its real purpose. It was not much good for saying Mass on.

Again, the chalice. Wonderful, except for its failure to achieve primary purposes. Nor would any one deny the charm of the little cruets; yet any thoughtful person, if he had kept in mind their real use, would have made them larger.

So thinking, I turned to watch a handsome red car gliding by, its collapsible aerial post sticking smartly upright. The vehicle was, I could not help observing, a creation intended to be a comfortable and speedy means of taking people from place to place. Everything about it showed that purpose skillfully achieved. Good in every way, it was especially good for carrying its passengers quickly and comfortably to their destination. As it swept on past a green light successfully designed to direct traffic, its occupants gazed out at lovely homes wisely constructed to afford their tenants comfortable and pleasant shelter.

Could it be possible, I asked myself, that while people everywhere, Catholics among them, were producing beautiful utilities, many who turned their efforts to church furnishing were straightway bemused, and could fashion little but the splendidly impractical? This strange reflection has since come again and again to my mind, and I am beginning to wonder why I had been so late in noticing what muddled thinking has gone into the stocking of nearly every church I enter.

For instance. One evening I had heard confessions in a fairly new church. The last penitent had gathered rustling packages from her seat, tapped down the aisle, struggled with the heavy door, and let it slam behind her. Half-consciously, I was thinking of the connection quietness of motion must have with

good breeding. Then came realization. I stood up, opened my door, and after battling with the curtain which was in lieu of the upper half of it, went to a pew, sat down, and faced the confessional.

If I had so easily heard the rustlings of my pious client, what kept sounds in the confessional from reaching these pews? That threefold shell itself, admirably worked in Gothic design, stood austerely silent, as if this mystery, too, were under the seal. Indeed, I mused, its designers and builders could have made no more answer than it was doing. Had the last departing penitent been noisy, or was the church noisy? Could anybody move very quietly with high heels treading this floor? Should I perhaps blame that impossible door rather than the woman who had had to cope with its typically ecclesiastical awkwardness? Could the surprising amounts expended on those graceful lighting fixtures (too high to throw adequate light on prayer books and missals) not have been used in some judicious sound-proofing and sound-absorbing?

I gazed up at the windows. They were curious, as colored glass always is when the light shines within rather than from without. Memories came to me of first seeing, as a child, familiar windows thus strangely transformed at a midnight Christmas Mass. Into my imagination edged pictures of the stone edifice where I had whispered my first prayers; then of the other churches of my city; and finally of a whole succession of splendid buildings lined with beautiful windows—windows good for everything but lighting and airing the church.

Now I was searching for other examples to serve my principle: tiny altar boys puffing up and down altar steps under the load of great, ornate missal stands; corporals so heavily embroidered that no paten could search among their intricacies for possible fragments; copes and humeral veils that would slide from all but the wide shoulders of a Tarzan or Paul Bunyan; tabernacle doors that only a pastor could love—or unlock. I smiled a bit ruefully, too, as I thought of the congregations that had waited while I wondered what, short of a pipe wrench, was ever going to open a stubborn ciborium.

Why do people never stop to think of how a corporal is used? I was now sliding from my seat onto the kneeler. (The seats

had been designed for something, but certainly not for sitting in.) Why do we demand more of a refrigerator door than we do of a tabernacle door? Would many bottles of the popular cola drinks be sold if experts had to be called in to open them?

And suddenly there was in my fancy a whole mad picture of the typical Catholic church, a building full of frustrated purposes. I reflected grimly: The children of light are not very wise when they build their edifices for carrying on the complicated business of religion. Indeed, one is tempted to wonder whether when we rear our towers we do not fall under some strange curse more terrible than that of Babel. Are Catholics addlepated?

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THE MISSIONARY COOPERATION PLAN.

We go back thirteen years to 1928. At that time the present Ordinary of Trenton, His Excellency Bishop Griffin, was Director of the Propagation of the Faith Society in Newark and prepared a plan of missionary cooperation which became known throughout the United States as the Newark Plan. It will stand always to the credit of His Excellency that his activity in Newark along this line gave life to an idea which today has entered into the fabric of the general mission movement in this country. The National Council of the Propagation of the Faith has accorded it its approval and encouragement and some two score of the dioceses of the country have adopted the plan in one or other form. It is no longer called the Newark Plan and, as I believe Bishop Griffin himself has so well said, it should not be so designated, since such a title seems to make particularistic what has become a common American possession. It now bears the title of Missionary Cooperation Plan. Nevertheless to Bishop Griffiin belongs the honor of its inception.

Bishop Griffin's idea has prevailed because it represents inherently good organization. It possesses the elements for satisfying the needs and the desires of the Holy See, the Bishops, the Diocesan Directors of Missions, the pastors, the mission training societies and the Catholic laity.

The Holy See. As to the mind of the Holy See, Bishop Griffin in his memorandum of 1928 sets this forth very clearly. I quote:

"If you will read the Encyclical Letter 'Motu Proprio' of His Holiness, Pius XI, fourth and fifth paragraphs, you will find that the Supreme Pontiff takes it for granted that alms shall be solicited by the various mission congregations and agencies, each one for its own mission purposes, and that he further wishes that all the Catholic missions be assisted by a contribution of the Catholic universe, all the alms in this second case being gathered together into one fund. There is no doubt, therefore, that the Holy Father intends that the religious congregations engaged in mission work shall continue to have opportunities for making appeals to the faithful for their respective missions. The work of the Society for the Propagation of the Faith, therefore, is not to be substituted for the efforts of the missionaries in gathering alms, but is to supplement those efforts. Up to date the Society has been able to furnish only 15% of the actual needs of the missionaries working in the field; the other 85% of the needs in the field and 100% of the preparation of the missionary for the field must still be obtained through individual initiative and effort. In a word the 'Motu Proprio' takes cognizance of a condition, not as it might be or as we should like to have it, but as it actually is."

To this statement of Bishop Griffin I may add a little word of confirmation through experience, since during my ten years in Rome I was engaged for a greater part of the time as an employee of the International Office of the Society for the Propagation of the Faith. I can recall a number of occasions when questions having to do with the vigorous prosecution of mission activity by the World Church turned about this matter of the concomitant efforts of the Pontifical Mission Aid Societies and the mission training societies. Always the reply of the Holy Father and of the Roman authorities was the same, namely, that aid to the Pontifical Societies was to constitute the initial and universal joint effort of all the faithful and that, then, according to the condition of the local Church as seen by the Ordinary, the faithful were to be encouraged to coperate with both the diocesan mission office and the mission training societies in a zealous campaign to provide vocations, prayers and funds for the advance of the Church in its pioneer fields over the earth.

The Ordinaries. The Missionary Cooperation plan has been examined by Ordinaries and, in addition to the fact that it answers the requirements of what they know to be the desire of the Holy See, it pleases many of them as well because they believe it meets their needs for the fulfillment of their missionary responsibility.

It has been pointed out that usually the Ordinaries of the Church seek three things as regards the missions:

1—That all missions of the Church be aided by their people in true catholicity of spirit since this means the most effective prosecution of the world advance of Christianity. Toward this end the Society for the Propagation of the Faith makes provision since its funds are distributed by Rome to the approximately 600 mission Ordinaries of the world in an annual allocation.

2—That the particular mission organizations of the country in which they find themselves be given special aid since these are the more particular responsibility of their people. In the United States, the Missionary Cooperation Plan is designed to make provision for this, since usually the mission training societies assisted are given pro rata place in the plan according to their American members in the field.

3—That all of the people under their jurisdiction as Ordinaries, and not merely a portion of them, participate according to their circumstances. In regard to this point: Bishop Griffin's 1928 memorandum again can be cited since it enlightens us through an illustration. I quote:

"Prior to January 1, 1925, in approximately 35% of the parishes of this Diocese (of Newark) there were as many as ten, twelve and fifteen personal appeals a year in the pulpit by missionaries. In the other 65% there were practically none. Making a conservative estimate, we find that there are 450,000 adults in the Diocese of Newark. Of that number 150,000 people were appealed to on the average of a dozen times a year. The other 300,000 were not appealed to at all. It follows, then, that a plan should be devised whereby 100% of the people can be reached by the direct appeal of the missionary, independently of and in addition to the annual appeal for membership in the Society for the Propagation of the Faith, which latter Society will remain in its organization and its methods as already established."

The Diocesan Director of Missions. Diocesan Directors of Missions find the Missionary Cooperation Plan satisfactory because, again, it serves so well the objectives toward which they are to labor by their appointment. These may be summarized as three:

1—The education, in cooperation with the clergy and religious, of all the Catholics of the diocese to the ideal of the conversion of all men by efforts through the pulpit, the press, the classroom and the home.

2—100% enrollment through the pastors of the Catholics of the diocese in the Pontifical Mission Aid Societies.

3—The encouragement of diocesan pride in giving priests, Brothers and Sisters for the conversion of the world, the supporting of these missionaries and of the training societies to which they and other American missionaries belong and, so far as feasible, the assistance by prayer and support of missionaries of whatever nationality and wherever they may labor.

Bishop Griffin in his 1928 Memorandum recognized assistance to missionaries as an integral part of his task. It was not to be a matter of sentiment or of favoritism. He recognized, further, that this assistance must be so ordered that in providing for it neither the pastors nor the people may suffer harm. I quote:

" Here in Newark, as elsewhere, the Diocesan Director of the S.P.F. has a duty of service to the Society; and above and beyond that, he has the responsibility of service to the Right Reverend Bishop and to the Priests and people of the diocese. The Right Reverend Bishop has a right to demand that I render him and his Priests and his people that service. Therefore, it is not the imperative need of the Institutes and Agencies concerned, but this responsibility of service rightly demanded by the Right Reverend Bishop and by the Priests of the Diocese, that requires of me the presentation of a plan of cooperation that is just, reasonable and workable—a plan whereby these particular missionary agencies, as the Holy Father calls them, will be aided without inconvenience to the Priests and without hardship to our people."

The Pastors. The pastors play the major role in the Missionary Cooperation plan. This is as it should be, since practically every stable activity in general Church life functions with the

parish as basis. Traditionally the Church is organized in three strong administrative units, the parish, the diocese, and the Holy See. Two other units frequently figure in activities but usually prove weaker because they possess a less definite place in the Church's organization, namely, the civil community and the nation. The conversion of the world depends to a degree on the mission training societies, the members of which are specialists in the task and hence are expected and required to furnish the ideas and the inspiration. However, while the missioners of the Church may do the special thinking, their thoughts will reach the Church at large only if provision is made to present them consistently in the parish. The Missionary Cooperation Plan perfects and completes the program of the Propagation of the Faith, which very wisely functions with the parish as the unit of activity.

By the Missionary Cooperation Plan each pastor in the diocese agrees to accept one missionary speaker annually to present the missions to his people in the pulpit and to his young folk in the parish school.

Thus the normal mission program of each parish is recognized as three-fold:

1—The pastor with his assistants and religious teachers presents to his people the ideal of Catholicity, of an active Christian life within the parish, the civil community, the diocese, the nation and the world. He encourages his people to give themselves and their alms that all men, from their next door neighbors to the inhabitants of the farthest island of the sea, may possess Christian life.

2—He asks his people as the minimum *sine qua non* to enroll as members of the Society for the Propagation of the Faith, the Holy See's primary instrument of mission aid, and encourages the Holy Childhood in his school.

3—He receives once a year a member of a mission training society as designated by the Ordinary, presents him to his people as a representative of the Church in action in the outer world, brings him to the children of his school the better to educate them to Catholic ideals.

The present Archbishop of Milwaukee when he was the incumbent of the See of Trenton on one occasion stressed to me

the necessity of concrete requirements in any plan which is to be satisfactory from the viewpoint of the pastor. For years, he explained, he labored for Catholic Charities in the Archdiocese of Chicago and found that the rank and file of pastors earnestly desired to cooperate generously, but that an essential for such cooperation was definite and delimited conditions which said, "When your parish has done this it has done its full duty." No pastor, he noted, can tolerate a situation in which an act of generosity on his part merely opens the door to further importunities. The Missionary Cooperation Plan serves excellently to establish such a definite and delimited program for the parishes.

The Mission Training Societies. No one more than the mission training societies appreciates the far-reaching significance of the Missionary Cooperation Plan. As already noted, the missionaries are the specialists in the conversion of the world; in their fields of labor they are supreme. But by the organization of the Church they possess no official position in the homeland through which they might go to the Catholic body. On the other hand, as my quotation from Bishop Griffin explains, they are expected by the Holy See to contact the faithful, both for the impetus this will give the world cause and for their own support. A mission bishop with annual expenses of $40,000 will receive a check from the Holy See for five or six thousand. The remainder of the forty thousand the bishop must secure himself or through the training society which has put him and his priests into the field. The training society which prepares priests for him and other mission bishops must secure its entire support by its own efforts, since no funds for this purpose are provided by Rome.

Heretofore, this missionary promotion has been characterized by a lack of sure-footedness which has created confusion and even annoyance among bishops and pastors and at times sentiments approaching dismay among the training societies. Up to now the bugaboo of all training societies has been uncertainty.

Now the Missionary Cooperation Plan seeks to reduce this element of uncertainty. A training society with a small number of priests in the field, say sixty or seventy, will receive the assurance from an Ordinary that so long as times make it at all

possible it may count on being received in four or five parishes of his diocese each year, some large and some small. The average return from such a group of churches may be a thousand dollars. Thus if a substantial number of Ordinaries in the country introduce the Plan, a given Society can foresee steady provision of some tens of thousands of dollars annually.

Even more important than funds is the educational and inspirational value of this steady friendly contact with clergy and people. We have an axiom at Maryknoll that no candidate comes to us, no priest is actively friendly, no lay person seriously cooperative unless through our periodical *The Field Afar,* or through the agency of someone else who has received *The Field Afar* and has thus become close to us. We shall be like a plant without roots unless love for and knowledge of our work is lodged in the hearts and minds of a large body of American Catholics.

Further, the Missionary Cooperation Plan gives the mission training societies a recognized status, however limited it may be, in the life of the diocese. Heretofore the missionary engaged in the homeland phase of his task has sometimes been led to suspect that he is regarded almost as an intruder.

The Catholic Laity. The Missionary Cooperation Plan can be regarded as satisfactory to our Catholic laity if it helps provide suitably for their participation in this phase of Church life. We note three advantages from the Plan.

1—The Plan makes a call on the faithful for cooperation but in a properly limited manner. The situation mentioned by Bishop Griffin in which a congregation received ten or twelve mission appeals annually undoubtedly is out of all good proportion. On the other hand, the entire exclusion from a parish pulpit of this phase of Church life would likewise appear to be disproportionate. The Plan provides that 100% of the people get the Church's mission message once a year through the diocesan mission organization and once a year through a missioner from the field.

2—The Plan possesses the good feature of bringing the entire Catholic body into contact with missioners who have gone out from their midst. Forty years ago when Bishop Walsh, the cofounder of Maryknoll, was Propagation of the Faith Director in

Boston he used to complain, "This mission appeal we priests are making seems so vague and unreal to the people. If I could only find an American Missioner in the flesh, hustle him into these Boston pulpits and say, 'Here, this is what I mean; these are the men we are sending out.'" Forty years ago there were no American missionaries, but today we have 2500 of them. Advocates of the Plan feel that by putting a few of them on display we shall give tremendous zest to the Church's campaign to win the world.

3—The Plan has in mind rendering a service to the individual layman as well as to the mission cause. Conceivably, a diocese might take up a general collection for all charities much like a community chest and send out checks for a few thousand dollars to mission enterprises. But our faithful thus would be mere passive participants in the advance of the Church. They must be active participants. They must feel prompted unceasingly to be combatants for Christ and not mere spectators on the sidelines. Few can volunteer to give their entire lives but with the example before them of the priest, Brother or Sister who is thus completely dedicated to mission work, many will find it easy to give part time to parish convert work or other works of zeal.

Reports from throughout the country emphasize a growing general interest on the part of the faithful in convert work. At the recent Philadelphia Catechetical Convention, each session which dealt with this subject enjoyed a crowded house. Many interested observers attribute this to our growing activity for foreign missions. Every man or woman of good sense sees the logic in the argument that if we concern ourselves about the salvation of the world as a whole, certainly we should concern ourselves with that part of it which is represented by the folks who live about us in the very neighborhood of our homes. It seems safe to prognosticate that converts will be made in the heart of America according as our faithful become alive to the Church's ideal that the Gospel be carried to all men, even into the heart of Asia and Africa.

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PASTORAL RULE FROM THE LATIN GRAMMAR.

When I was attending school, our teacher advised us not to sell our books. This good counsel was always accompanied by *Non scholae, sed vitae discimus.* But before school was over and even before we knew whether we had passed or not, we sold our books to have a little money for vacation. Of all books I owned, I kept my Latin Grammar. After these many years, just a few days ago, I held this old volume in my hands, fingering through it and thinking of the " happy days." And in the grammar I found the old rule expressed in a rhyme-like verse:

Piget pudet, paenitet
taedet atque miseret

I am taking the liberty to translate the *impersonalia* into *personalia* for our benefit.

I. *Piget*—I am displeased when I, as a priest, should not be. I may become so when I see how our Lord is treated and His laws are violated, but to meet people with a sour face and bitter words hurts us and others. For us the greatest example of priestly life and the ideal of priestly dignity is Jesus Christ, the eternal High Priest. Would it not be blasphemous to represent our Lord with a sour face when the eyes of the spirit behold Him with a sweet, majestic, and merciful smile? Should we be unfaithful to Him and meet Him with a betraying kiss, He would not remonstrate with us, but would ask, *Amice ad quid venisti?*

The Saints, whose model was our Lord, appear always with a friendly face. Our people will not overlook and seldom forget a displeasing attitude. Rude words or sarcastic remarks while performing our pastoral work are like a frost killing the blooming flowers. It is true we must correct what is sinful and scandalous, but we must never forget that we are servants of the Prince of Peace. He alone can wipe out the sins, and it is the priest's duty to lead the sinners to God and not drive them away. *Omnis qui venit ad me non ejiciam foras.*

Through real love, cheerfulness, and a good heart can a truly apostolic example be set by a priest. None of us can forget the remark of St. Francis De Sales, " With a drop of honey you catch more flies than with a barrel of vinegar ". We should for the sake of Christ, do away with this *piget.* Consider the smil-

ing girl clerking in the store. How she greets us with a cheerful, "How do you do". Why should not the priest of God be kind and welcome all who come for advice or help. If we are unable to help financially, our Guardian Angel will inspire us with words of consolation so that no one will leave without comfort.

Especially unfortunate is this *piget* with children. Do children care if their pastor is a learned man, a D.D., Ph.D., or I.C.C., a diocesan consultor, or whether he has studied in Rome or Washington, D. C.? All children long for is a cheerful look and a kind word from their pastor. They are never too tired to listen to their pastor as their catechetical instructor. In later years, when all they have learned is partly forgotten, the priest's friendly face will be impressed on their souls, helping to keep them from evil and filling their souls with the goodness of God.

If a priest, who is only a man, can be so good, how much better must be Almighty God. We must acquire the immortality of love and never appear before the children with clouds on our foreheads, for they have no idea of life's cares and sorrows. If sometimes misfortune makes it impossible for us to smile, we can kneel down before our Crucifix and pray until sunshine comes again into our hearts. *Redde mihi laetitiam salutaris tui et spiritu principali confirma me.*

Related to *piget* is the word *piger*—lazy. Laziness is a cause of disgust. Disgust canot be seen in him who prays zealously, and studies industriously, but idleness leads to unrest and to *piget* comes *piger*. The only time we find the word *piget*, and in the conjunctive in the Holy Scripture, is in Ecclesiastics 7, 39 —*Non te pigeat visitare infirmum.* This is sound advice for disgust, namely, to visit the sick. Speak to the sick with words of Christ and with love, and consolation and joy of heart will be yours on your way home. *Exit piget.*

II. *Pudet me.* I am ashamed. Is it proper for a man to feel ashamed? There is shame which causes embarrassment and disgrace, and shame which brings peace and honor. Feel really ashamed if you live in a comfortable, magnificent home while our dear Lord has to be content in a poor, delapidated old dwelling. The servant is living like a king, and the Lord in the sacramental species is treated like a beggar. The table linens

are white as snow, and the altar and church linens are dull and gray. The servant is well dressed, and the Lord is wearing the mocking garment.

Be ashamed when the Bishop comes for the church visitation and even the most necessary things are missing in the church so that you have to borrow your neighbor's nice benediction veil or his new monstrance. The Bishop can seldom accept an excuse that the parish is too poor. Poverty will provide the necessary things for the divine service, and the people will gladly make sacrifices to enhance the House of God, provided the pastor says with all his heart *Domine dilexi decorem domus tuae.*

Pudeat te if the baptisms and confessions decrease while the number of souls remain stationary or even increases. Wherever the word of God is well-prepared and preached regularly, and the zeal for souls burns in the priestly heart, there is no going downward. The sanctity of marriage is cultivated and the child is considered a gift of heaven. When you notice how so many of your penitents in the confessional are so devout, patient, and resigned to God's will, and you compare your own inner life with theirs, and you feel ashamed, then hold on to this wholesome feeling and do not suppress it. It is an inspiration of the Holy Ghost, out of which will blossom forth the fruits of a true priestly life.

St. Paul writes to the Romans, " I am not ashamed of the Gospel ". The Apostle feels proud to be a disciple of Christ. We also should be proud of our great calling. As a soldier considers his uniform a garment of honor, so should the priest the " miles Christi " respect his priestly garment. Is not our cassock our officers' uniform in the army of God, and will it not remain the same all the time?

According to the church laws, we are always at home in Christ's uniform, and we should never appear without clerical apparel. On travels, in hotels, on the train, we show thereby that we are the servants of the Lord. Recently, I met a man on the bus who was quite intoxicated, in fact to such a point that he could only mumble. He was a Catholic, and when he saw me, he wanted to shake hands. On the faces present I could read the question, " Will he recognize him as one of his own? "

"Why not?" I said to myself, and in a friendly way, I shook hands and suggested that he reform. I believe that I did not lose in the estimation of my fellowmen.

III. *Paenitet me*—I am sorry. Every day we ascend the altar of God *ad Deum qui laetificat iuventutem meam.* Hardly have we arrived and placed the chalice on the corporal and opened the Mass book than we descend the steps of the altar and remain standing at its foot. Why? To pronounce a solemn and public *paenitet me.* We remember our sinfulness and to relieve our feeling of guilt, we stand here *in spiritu humilitatis et in animo contrito* and accuse ourselves in deep sorrow before Almighty God, His Mother, and the whole Heavenly Court, and before all who assist at the Holy Sacrifice. Through the deep inclination of the body, and by striking our breast, we express our sorrow and implore the forgiveness of the all merciful God.

Paenitet is the refrain of all official and private prayers of the priest. With true contrition we offer *immaculatam hostiam pro innumerabilibus peccatis et offensionsibus.* Just as in the hour of agony, all the sins of our past pass before our minds, so also appear the misdeeds and infidelities before the mind of the priest when he prays, *iudica me Domine.* In all our priestly functions, contrition should fill our souls. Our many sins should always be before our minds so that contrition will never leave us. *Et peccatum meum contra me est semper.*

Paenitet is a part, and the most important part of *paenitentia.* To be sorry means to atone. The Catholic religion is a religion of atonement and her servants cannot be dispensed from doing penance. Selfdenial, voluntary suffering, and penance, are considered foolishness. We priests must lead in the *paenitentia* and do penance for ourselves and those confided to our care *et propterea debet quem admodum pro populo ita etiam et per semetipsos offerre pro peccatis.* The first time the word *paenitet* is used in Holy Writ is to make us understand the gravity of sin when Almighty God regrets the creation of man. *Paenituit eum quod hominem fecisset.* But in Psalm 109 Almighty God says that He was not sorry that He created man. *Dominus et non paenitet eum, tu es sacerdos in aeternum.* It would be base ingratitude should a priest regret to have chosen our Lord for his heritage.

IV. *Taedet me.* We could translate it, " I am tired and sick of it all ". Who of us has not felt like joining in the complaint of the prophet Job, *Taedet animam meam vitae meae.* St. Paul in his second letter to the Corinthians states that in his great trouble in Asia he was tired of life. *Ita ut taederet nos etiam vivere.* Should we be surprised, if in our priestly life, the *taedium vitae* is torturing us? Many things happen in our pastoral work which tax our human endurance.

With what care do we plow the acre of the human heart, sow good seed into it, but despite all care the weeds grow up. We preach, we plead, we punish in all patience, but all seems vain effort. Who would not be disgusted with life? Our Lord Himself got disgusted with the Jewish people because we read in the Book of Kings *In diebus illis coepit Dominus taedere super Israel.* I am tired of it all. Next week I am going to ask the Bishop to change me, even if he gives me a poorer place. Poor priest, the world has no idea of his disappointments and sufferings and expects him always to meet them with a smile. It is his divine Master who consoles him with the words, *Euge, serve, bone.* Before the Blessed Sacrament the puzzle is solved. There disappears that *taedet me* of the worldly joys and is changed into a longing for heaven.

V. *Miseret me.* I have pity. The professional virtue of a priest is pity. God took him from among men and not from among angels that he may have pity with the ignorant and the erring. There is no human heart with more space for pity than in the priest's heart. In all spiritual and corporal works of mercy, the priest will lead by practising them. His savings bank is the hand of the poor. There he receives the highest rate of interest; not 2%, but 100%. Even though the secular priest has not made the vow of poverty, he must nevertheless consider poverty as his bride if he is to labor successfully as a priest. The priest who died as poor as he lived and rich in good works will never be forgotten by his parishioners. Therefore, away with your money during your lifetime. We know of many opportunities where we can practically express the *Miseret* and thereby gather treasures for eternity.

We live in the midst of millions who have never been baptized and who know nothing of Christ and His Church. Many long

for the bread of truth. We must have pity with these poor people. It is the greatest work of mercy to instruct these people and lead them to God. This is the priest's calling. *Ut condoleri possit iis qui ignorant.* He is the *Pastor bonus* of all people in his district. Through words, counsels, and deeds, he helps make life easier for others. In his absence they want to defend him against all attacks and disregard his faults. How edifying it is to hear at a funeral of a priest, " God bless him. He has never spoken unkindly of anyone ".

We cannot conclude this article in a better way than by quoting the words of our divine Lord, so appropriate and fitting for a priest and his work, promising us a great reward, " Blessed are the merciful, for they shall obtain mercy ".

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THE DEVELOPMENT OF THE NATIVE CLERGY.

The universal Church is the union in one solid organism of particular churches. The particular Church, local and circumscribed in a definite territory, when normally constituted comprises the bishop, priests and the faithful. Ordinarily priests and bishop are selected from among the native believers. This is the usual procedure, but there are exceptions. It may happen that the people are insufficiently Christianized to furnish priests who will be worthy of their ministry. It may also happen that they can fill the ranks of the lower clergy and because of lack of administrative ability be unable to rise to the demands of the episcopate and the responsibilities of a self-sustaining Church. As soon as the native masses are able to provide their own priests, however, the situation changes. From a provisional state it advances towards permanency. The missionaries never lose sight of the fact that the mission is essentially something transitory, and one day, it must and should disappear as the bud disappears in the flower.

The Holy See, Propaganda and Provincial Councils are unwearying in their insistence on the immediate development of a native clergy. " By what means ", asked the Pope of the Missions, " shall the Church be established among the heathens un-

less it is composed of people and clergy and religious orders of men and women from its own region." The Jesuit Bishops of India united in the Council of Bombay 1893 declared as follows: "The number of native priests should increase in proportion to the number of the faithful so that those who later enter the fold of Christ may find therein the necessary shepherds. Native recruits will undoubtedly facilitate the labors of the missionaries among the infidels."

In other words the place of the native or foreign missionary is at the outposts. The place of the local clergy is in the thoroughly organized Churches not as missionaries but as parish priests. To the missionary belongs primarily the apostolate of propagation; to the parish priest the apostolate of preservation. The last three Popes have restated the arguments for a native clergy and in authoritative appeals exhorted the faithful to assist by prayer and almsgiving in their training.

The recruitment of a native clergy to supply the needs of the Church is not something new in modern times. It was raised in the Indies before the coming of St. Francis Xavier and, at the close of the 16th century, attempts were made to solve it in the Congo of Africa by the consecration of an African bishop. In the primitive Church, however, up to the full Middle Ages the problem did not even occur. The Faith was preached and propagated in places that were relatively homogeneous; by the Jews to the new converts and the Gentiles; by the Greeks to the Romans; by the Syrians to the Persians; by the Persians to the Indians; by the Italians to the Germans or to the Celts. Between none of these peoples was there the chasm that today separates the White man from the Yellow or Black, the European or American from the Asiatic or African. Providence had utilized Greek and Roman civilization to spread the Gospel in countries known as barbarous.

Besides the Bishop was always there, baptizing and discerning among the neophytes the first elements of his clergy. On the most deserving, though married, he imposed hands. That at least was the practice in the beginning. The minute preparations everywhere required today and deemed so necessary were then supplied by special graces. The particular church thus constituted was divided in time and expanded, and the Faith con-

tinued its onward march. A large measure of administrative liberty was allowed the founding bishops, which was restricted as time went on. In the establishment of the German, Slav and Saxon churches the intervention of the central authority became more manifest, but still considerable leeway was allowed. For example, St. Augustine, the delegate of Pope Gregory to England, landed in Kent in 597. For 50 years afterwards the metropolitans of Canterbury were chosen from among the companions and Italian disciples of the first archbishop, but within these 50 years a native clergy was organized. From the year 644 Rochester had an Anglo-Saxon bishop. In 655 began the series of native archbishops of Canterbury.

Much later, at the beginning of the 14th century, there were still unusual facilities for rapid expansion. The Holy See sent Bishops to China. The six Franciscans who left in 1307 were invested with episcopal character. Whether or not they were able to create a native clergy, is not known: their Church was of brief duration. Founded under the liberal regime of the Mongol dynasty it disappeared when a nationalist movement banished all foreigners. Among the foreigners come from the middle East, where Nestorian Churches still existed, Christianity most certainly made converts. Yet it is not told how many were attracted to the Church among the real natives and whether as a result, there was at that time a beginning of the Chinese clergy. One can well imagine what might have happened if the Greek and Syrian and Persian Orient had remained attached to the center of Unity, and if the missionaries of the 8th and 9th centuries had not been Nestorians but Catholics.

Be that as it may, conditions were substantially changed in the 16th century. Many centuries had elapsed since the Faith was spread from neighbor to neighbor. Oceans and deserts on one hand, Mussulman barriers on the other, necessitated lengthy detours. China or India could not be reached by crossing Egypt or Persia. Africa must be rounded. To land in Goa required from 6 to 8 months and to arrive at the gates of China from 18 months to 2 years. Those voyages necessarily caused cruel losses in the ranks of the missionaries. Hence among their first preoccupations on arrival was the opening of houses of clerical training. St. Francis Xavier found in India a modest seminary that was functioning for a year at Goa.

Unfortunately, the distances of space were as nothing compared to the moral, social and intellectual divergencies. The difference in mind between a Greek and a Barbarian was slight in comparison to what separated the Western apostle, Roman trained with his precise dogma and sharp discipline and the Orientals of India or China with their Brahmin or Buddhist mentality, their caste prejudices and national repugnances. Here it was indeed the case of recalling the Gospel parable " new wine in old bottles, the new piece sewn to the used garment."

As a matter of fact the missionaries tried hard, much more earnestly and energetically than badly informed historians credit them. Their success, however, for various reasons, was very unequal. Those who surmise the task to be easy have only to read the History of the Mission to the Indies confided to the Seminary of Paris, and note the attempts, the setbacks, the hardships, the discouragements and new beginnings of the Vicars Apostolic of Pondicherry to found a seminary and maintain the students who would be apt candidates for the priesthood.

We know something of the history of the native clergy in the old mission of Japan, their hopes and failures and their efforts finally crushed by persecution. Against this must be placed the partial and consoling success of the missionaries in Annam and Tonkin. They had in periods of great trial a clergy of priest catechists who aided them mightily to preserve the Faith and who furnished numerous martyrs. But in order to have this clergy they had to be content with the most elementary methods of formation, dispensing with Latin and of course exacting only the barest knowledge of theology.

Because of the intellectual level of the educated classes in China that would not do. The chief difficulty however was lack of seminaries. Until 1850, so violent and groundless were the calumnies occasioned by the simplest gathering of young men it was practically impossible to establish seminaries. Nor could there be sent from China to Manila, or India or even Macao but a small select group that did not always measure up to expectations. The Chinese priests themselves had little relish for a system that placed them in an inferior position.

It would be easy and interesting to review the missions one after another and point out the obstacles long encountered by

the native clergies in Asia. Happily there would be this counterbalance that wherever the governments were truly Christian the native clergy was developed. Such was the case in the Philippines that included even Tagalog Bishops; such also was the condition in America where intermarriage among the races permitted the descendants of the natives to ascend slowly to equality of rank with the conquerors and eventually force an entrance into the hierarchy. In India an entirely Indian clergy suffices for the requirements of several dioceses.

Today difficulties have diminished. Not completely eliminated they will exist though in a changed and milder form. In almost every mission land at the moment missionaries exercise their functions in schools, colleges and seminaries. They are opposed neither by the customs of pagan countries nor hostile legislation. In Japan alone legislation is oppressive and enjoins in primary and secondary schools, therefore, minor seminaries absolute neutrality in religious matters while it requires the teaching of the so-called national or state religion.

Vocations are not the chief problem. The costs of ecclesiastical training makes an extremely heavy burden for mission leaders to carry. Little financial help can be hoped for from the new converts since, as in the days of the early Christians, they are from the poor and middle classes. Outside aid must be sought for the present.

China for example has a Catholic population of 3,500,011. With an average of one priest for every thousand Catholics she should have 3,500 native priests, but there are only 2,026 including teachers, the sick and aged. More than 1,000 students are in major seminaries. In 1940, 117,000 were added to the ranks of the faithful in China. To meet their religious needs we should have at least 117 native ordinations each year. Estimating at $1,000 the cost of an entire seminary training it can readily be seen that the annual budget for China's seminaries would easily mount into hundreds of thousands of dollars.

Applying the same rule to the missions in general there should be 21,000 native priests to care for the 21,000,000 Catholics in lands subject to Propaganda. The actual number is 7,925. With an increase in the Catholic body of some 500,000 annually there should be 500 native ordinations every year to care only for the new converts. The deficit is obviously enormous.

Under Benedict XV and Pius XI especially efforts have been made to remedy these conditions and to construct native seminaris and improve those already existing. The Work of St. Peter the Apostle, an organization established in France in 1889 and already rendering magnificent service to the native clergy of the missions, was transferred to Rome and in 1920 made a pontifical undertaking. Its foundresses, two pious Frenchwomen did for the native clergy apostolate what Pauline Jaricot did for the Propagation of the Faith. Decades in advance of their time they had the vision to see and the courage to give practical form to this mission-aid society. In the 50 years of its existence it has educated more than 6,000 native priests.

In answer to a common objection that the work of the native clergy would lead to a curtailment of interest in the general work of The Society for the Propagation of the Faith, may we state that last year, despite the war and a multiplicity of claims on the charity of Catholics both organizations showed a marked increase in financial returns in the United States. Even in the disturbed conditions and dangers of the hour, new interest and support is being directed to this work. The apostolate of the native clergy must be carried on. Vocations are happily plentiful and rapidly passing are the old prejudices that would reserve the dignities and duties of the priesthood and even the episcopate to certain privileged races. What is most needed at this period of history is material aid to rear a native clergy and to build and maintain houses of clerical study wherein native vocations will be brought to fruition.

Some years ago when the Supreme Council of the Society met in Rome the President, Monsignor Marchetti-Selvaggiani, read to the assembled national representatives a list of appeals addressed to the Supreme Council, imploring means to erect new major and minor sminaries and repair old ones. He was asked if all these requests were equally urgent and if it were not possible to make a selection beginning with the most urgent. He replied with emphasis that all appeared to him equally pressing.

Pius XI never tired of declaring the native clergy, their growth and training is the supreme occupation of the Church in our era. If She is to succeed in laying unshakable foundations She must be genuinely indigenous—a Church with roots.

His definite command is being faithfully executed. From the burning heat of Africa, the teeming districts of India and the far-lying reaches of China young zealous chosen youths are receiving a clerical formation that will make them worthy ministers of the Gospel, able to simplify and explain in their native language the profound truths of Christianity so that their people can grasp them and eventually live by them. With an understanding of the enhanced importance of this work may we continue to labor and pray and sacrifice for the missions, but most of all for more native priests, African priests for Africa, Chinese priests for China, Indian priests for India. Speed the day when this ideal will be realized.

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Ecclesiastical Library Table

A PROBLEM IN OLD TESTAMENT SAPIENTIAL LITERATURE.

There has recently appeared in the Bonnbibelwerk series of Catholic commentaries on the Bible a complementary volume entitled " Theologie des Alten Testamentes ", from the able pen of Dr. Paul Heinisch (Bonn, 1940). The book as a whole offers very profitable reading to the Biblical student, but attention is called especially to the author's treatment of the concept of Divine Wisdom as delineated in the more notable sections of the books of Proverbs (VIII, 22-31), Ecclesiasticus (XXIV), and Wisdom (VII, 21-27). In these sections the term " hokmah " (wisdom) reaches its highest point of development, and gives to the Catholic exegete a difficult problem of interpretation.

Prevailing opinion has held that the hokmah, when referring to the Divine Wisdom, never exceeds the bounds of a personified attribute; if the figure at times seems to go beyond mere personification, the reason for the excess lies in the poetical style of the Wisdom literature. But such an assertion is easier to make than to prove, and it is not therefore surprising to find another opinion gaining favor, in which the strain is lifted somewhat from the poetic style. In this newer viewpoint, the hokmah is considered as something more than a personified attribute, but less than a true personality. Just what or how such an intermediary may be, the authors do not specify; apparently it has been evolved by a process of elimination, the evidence of the texts on the one hand rendering the personified attribute an insufficient explanation, and personality on the other hand being too definitely a New Testament development to be admitted as part of Old Testament thought. A favorite turn of phrase among those who hold this view is to say that " *living* personality " is still lacking, though a non-living personality is a nonentity.

At first sight Dr. Heinisch would seem to be in accord with this view, for in speaking of the sacred authors of the sapiential books he asserts that " they do not expressly call Wisdom a

divine Person, but merely picture it as such" (p. 82). As his emphasis seems to be on the word "picture," we might imagine that he too is holding the medial position above noted. Nevertheless a careful reading of rather cautiously phrased statements will cause one to revise that impression, for the author actually admits that the divine hokmah is personal in those higher moments in Proverbs, Ecclesiasticus, and Wisdom. Not yet are we presented with the fullness of personality with which the New Testament makes us familiar; still a true personality is present. In the words of the author: "The author of Wisdom had only to say 'Wisdom is God', as John announced 'the Word is God'. All the pre-requisites appear to be given, and the step would not have been a great one, but he did not take that step" (p. 82). He says practically the same thing elsewhere when he asserts that the sacred authors represent Wisdom as a Person but nowhere exhort one to pray to Wisdom.

That this view is an advance upon, and not merely a clarification of that intermediate something lying between personification and personality seems clear from the fact that the intermediate position is taken because a second Person would be in opposition to the then prevailing view of God's unicity held by the Jews, whereas Dr. Heinisch is at pains to show that the notion of personality could be present in the text without causing any difficulty with the Old Testament economy.

It might be mentioned that much confusion could be avoided if we were to keep separated in our minds what the Jews might grasp from a given text, and what the text itself might literally present; the two may at times be more widely separated than we appreciate. Certainly we have much still to learn concerning the relationship of the people to the actual text of Scripture, though there are some things that we can prove. For instance, the idea of a Suffering Messias was ignored, and the almost photographically clear description of the Crucifixion in Isaias LIII was misunderstood not only by the common people but especially by the learned expositors of the sacred text. Is it not quite possible that there were many passages in their sacred books which the ordinary Jews not only did not understand but which caused them no particular concern because they were unintelligible? Surely, if analogy is legitimate, the average Catholic has from time to time come face to face with words

and sentences in the New Testament which were too deep for him, and has passed them by with simplicity of faith, without worry or doubt. And even in the more learned circles the Apocalypse and the Canticle of Canticles remain a mystery. May we not presume that the average individual in the Old Law acted similarly, especially since there was for him, as there is for us, a teaching body to instruct and to guide him? If we may, and surely it is not a great presumption, then there seems no serious reason for refusing to admit personality as the fuller literal sense of the more vivid descriptions of Wisdom noted above. Granted that the people did not understand, that even the sacred writers themselves were in ignorance; the concessions do not render less likely, much less invalidate the intrepretation of Wisdom as a Person.

In another volume of the Bonn series, "Das Buch der Spruche", an exegetical commentary on Proverbs by Father Hermann Wiesmann, S.J., we have what is perhaps the clearest expression of the view championed by Dr. Heinisch. The author, discussing the chapters of Proverbs, remarks: "The personification that is carried through in these chapters, particularly in VIII, 22-31, is so cleverly, uniquely, comprehensively, masterfully, and sharply delineated that no merely poetically transfigured form but only a real personality (hypostasis) would do justice to this phenomenon, especially in the framework of the wisdom literature as a whole. Hence there is question of a self-conscious Person, distinct from God but equipped with divine attributes, who shares in the operative and directive activity of God" (p. 31).

The viewpoint is clear and emphatic, though the author freely admits that the concept of Wisdom is not sharply framed but is clothed in the "uncertain darkness of poetic form", and that development into the Logos is still of the future. He has taken what the text offered, and if the offering is not overwhelming, it is at least sufficient to prove true personality.

But if we admit personality at this stage of Old Testament thought, at a period which antedates the New Testament by several centuries, how may we reconcile the admission with the certainty that the doctrine of the Trinity is a New Testament revelation? This difficulty apparently has been responsible for the hesitation on the part of exegetes to pronounce in favor of personality in the Wisdom literature. We may say first of all

that if a difficulty really exists, it has existed elsewhere in the Old Testament, particularly in Psalm II and in Isaias IX, 6 in both of which places divinity is literally attributed to the person of the Messias according to the solidly established opinion of many exegetes; with divinity ascribed to the Messias, we have at least a second Person in the Godhead. Secondly, why should there not be a foreshadowing of the Trinity, even a definitely delineated Person who is divine, distinct from God the Father whom the Israelites knew simply as God? It is true that the Israelites were not yet ready for the revelation of the Trinity, but neither were they ready for the revelation of the Suffering Messias, though the latter was given to them more than seven hundred years before the event. If the Son's redemptive *work* may lie hidden in prophecy centuries prior to fulfillment, why may not something of His *Nature* also be imbedded in the riches of that sacred story which was to prepare for His coming? But perhaps the introduction of a Triune God might cause the people to fall into idolatry? The objection, to the present writer, lacks point; even supposing that the Jews should understand the existence of more than one Person in the Godhead, we have not only God's promise to be with the Chosen People until the advent of the Messias, but we must take into consideration the fact that with new light there would always be the grace to sustain acceptance of that light.

Dr. Franz Feldmann in " Das Buch der Weisheit ", another exegetical commentary of the Bonn series, also subscribes to the opinion that Wisdom is a Person. Calling attention to the fact that the description in Wisdom VII represents an advance over Proverbs and Ecclesiasticus, he notes that both intellect and will are attributed to Wisdom, and that it is a mere step to the Logos of the New Testament (p. 60). Hence, with both intellect and will involved in the description of Wisdom in VII, 22 ff., it seems impossible not to attribute personality to Wisdom as described. The esteemed author gives an excellent though brief exposition of the various terms applied to Wisdom in the description beginning with VII, 22.

In a final book from the Bonn series, " Das Buch Jesus Sirach, oder Ecclesiasticus ", the author, Dr. Andreas Eberharter, is content to list the various opinions concerning the divine hokmah, but from his citations he seems to incline definitely toward a true hypostasis (pp. 89-90). Following the citations, he devotes

considerable space to the answer to the question: " Where is the source of this ' hypostasisation ' to be sought? ", and hence by implication definitely aligns himself with Heinisch, Wiesmann, and Feldmann.

Apart from this unanimity found in the Bonn series, Catholic opinion for the most part still hesitates to ascribe personality to the divine hokmah. Thus Father Hildebrand Höpfl, O.S.B., in the most recent edition of his " Introductionis in Sacros Utriusque Libros Compendium ", vol. II (1935) says of the description in Wisdom VII: " Sapientia . . . in tantum personificatur ut appareat veluti hypostasis a Deo distincta " (p. 290); *like* an hypostasis but nevertheless a personification. A similar hesitation appears in a comment on Proverbs VIII-IX: " Licet nondum appareat ut persona clare distincta a Deo, tamen in tantum personificatur ut doctrinam de distinctione personarum in Deo praeparet " (p. 248). His most emphatic statement is to be found in a section introductory to the Didactic Books, wherein he admits that Wisdom " videtur habere indolem hypostaticum " (p. 204), yet even this is not a clear admission of personality, but at best nothing more than adherence to the intermediary position already noted previously.

A slightly later publication (1936), the Lusseau-Collomb " Manuel d'Études Bibliques " (vol. III, part I), betrays the same hesitation. The authors state with respect to Wisdom VII that we have more than personification but as yet no " living personality ", though there is a tendency to consider the divine Wisdom hypostatically. Later, discussing Ecclesiasticus XXIV, they assert that Wisdom is more than a rhetorical figure, and is the objective Wisdom of God personified and concretized; in the literal sense it is the Mosaic Law (p. 346).

For the present writer the opinion advocated in the Bonn series is a certainty, not only because of what is to be found in the highlights of the sapiential books, but also for other reasons some of which are herein indicated. These are concerned with the personification of the divine attributes elsewhere in the Old Testament. Besides Wisdom, there are but two divine attributes which attain to personification in the whole sweep of the Old Testament, and, oddly enough, for both we have a Hypostasis in the New Testament,—the word of God and the spirit of God.

In the first place these two attributes are always joined with " God " (word of God, spirit of God); only Wisdom stands

apart. Secondly, nowhere is there an opinion on the part of God with respect to His word or His spirit, nor on the part of the word or the spirit with respect to God; this is not true of Wisdom. Again neither the word nor the spirit of God speaks in the first person, though Wisdom does. In the Psalms, the supreme poetry of the Jewish people, not a word is said of Wisdom, a fact which seems strange if we are to assume that in the sapiential books the description of it is to be attributed to poetical exaggeration.

All this seems strange if we are to imagine that Wisdom is to be put into the same category of personified attribute with the word and the spirit of God. But it becomes inexplicable when we consider that these last two attributes were familiar concepts from earliest times, and would gradually undergo something of that evolution of which both were capable, whereas the concept of Wisdom is a comparatively late one in Hebrew literature. Yet we find that, whereas both the word and the spirit of God through the centuries undergo practically no clarification and very little development, Wisdom on the contrary suddenly and without any particular background appears as something free, divine, consubstantial with God, independent, immutable, immaterial, beneficent, only-born, and so forth. In the Greek text of Wisdom VII, 22-23 alone there are twenty-one epithets given to describe the nature of the divine hokmah. If merely an attribute were intended, it is inconceivable that the other two should remain so impoverished throughout the centuries, for all three were capable of the same heights of poetical development, since as Hypostases Wisdom and the Word are One, and the Spirit is the Third Person.

A passing word in conclusion might be said concerning a recent work of fiction which has just reached its third edition. It is entitled " In the Years of Our Lord ", by Manuel Komroff. Whatever may be said of its literary excellence, this should be said from a doctrinal point of view: throughout the entire book, though there is a measure of fidelity in the portrayal of such scenes as are selected from the Gospel story, there is a constant and suspiciously careful absence of the slightest hint of the divinity of Christ.

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Book Reviews

THOMISTIC PSYCHOLOGY. By Robert Edward Brennan, O.P., Ph.D. The Macmillan Company, New York. 1941. Pp. xxvi + 401.

Father Brennan is already well known for his great pioneer work on *General Psychology*. His new contribution, although necessarily covering much of the same material, is not merely supplementary. It is, as Professor Adler points out in the introduction, truly unique in its skillful blending of the metaphysical and the empirical. Here at last philosophy and science dwell together in harmony.

At the outset a common source of confusion concerning the scope of the subject is avoided by the simple statement that psychology is a study of human nature or, in the words of St. Thomas, " of the acts, powers, and habits of man ". Consequently the main body of the book discusses man's nature and unity, his vegetative, sensitive, and rational life in both its cognitive and appetitive aspects. Frequent use of the diagram helps to make such intricate problems as the various steps in the knowledge process somewhat more orderly and intelligible. Worthy of special commendation is the admirable treatment of the faculty theory, habit, personality, and the soul. St. Thomas is not allowed to stand in isolation: he is placed in his proper setting against the background of Aristotelian psychology and is brought up-to-date in the epilogue which gives a condensed account and evaluation of modern systems.

Due to its specialized terminology this volume is not for the general public and, indeed, even those having some acquaintance with its field will not find it easy reading. One feels the author could have been less technical at times without any danger of over-simplification. Nevertheless, because of its solidity and depth, its thoroughly thomistic and therefore completely Christian viewpoint, it is to be recommended as an indispensable approach to the basic problem of today, the problem of man. The clarifications appended to each chapter together with the wealth of references to Aristotle and St. Thomas make it a valuable reference work for the teacher as well as a source book for the advanced student of psychology.

SAINT CECIL CYPRIAN. By Joseph H. Fichter, S.J. B. Herder Book Co., St. Louis. 1942. Pp. x + 282.

The present volume is not a biography. It could pass as a work of Church history, but more properly is an exegesis of Cyprian's writings. Since very little biographical data is available, the author makes the writings project the author's character, and presents a creditably drawn picture of an eminent churchman who was very popular despite the severity of his disciplinary actions.

Cyprian was a converted lawyer who was ordained priest and consecrated bishop within a little more than two years of his Baptism. His prolific writings throw a revealing light upon the practices of the day. He survived the persecution of Decius by hiding, but suspended without pay the priests who followed his example. He silenced objection to this procedure with edicts of excommunication, although "he kept his habitual charity and compassion." The author believes that the thousands of lapsed Carthagenian Christians were the cause of Cyprian's sternness. From some of the details given, it might be argued that they were the effect of it. Cyprian died by beheading during the persecution of Valerian in 258.

The work deserves the attention of every priest because it embodies the accepted story of the beginning of the practice of granting indulgences. An index increases the value of the book. This is the only study, from a Catholic standpoint, of Cyprian of Carthage.

THE MEANING OF THE MASS. By Paul Bussard and Felix Kirsch. P. J. Kenedy, New York City. 1942. Pp. 329.

When Dr. Bussard's book, *The Sacrifice,* appeared in 1939 it merited much more recognition and a far wider sale than it received. Books on the same subject with a better format and more attractive arrangement, but inferior from the point of view of ideas and correlation with American life, attracted more attention because promoted by interested parties.

Now that Dr. Kirsch has changed the title, made chapter divisions suitable for a text book and inserted effective sub-division headings, and Adé de Bethune has designed superb interpretative drawings, one may hope for deserved attention to an unusual work. Priests who wish the Mass to be understood in its missal setting, or who desire to have the Mass studied for a semester in high school or college should make themselves acquainted with *The Meaning of the Mass.* It is not a volume for theologians, and those familiar with the work done at Maria-Laach will perhaps find nothing new in the book, but from the teaching point of view the laity will profit immensely from this text.

The chief value of *The Meaning of the Mass* is its interpretative power for the American scene. There is a flavor here that no other book possesses. In the analysis of each prayer of the Mass the reader is shown through the historical evolutions, but the central idea of participation in the act is kept constantly in the foreground. Throughout one catches the note of " giving ", especially of giving one's will. One sees Christ in His rôle of Mediator or Priest. The right order of importance as to sacrifice, sacrament, real presence is stressed, and the baneful influence of " individualism " or self-centered spirituality is vividly put and made to yield to the liturgical or community outlook.

The idea of giving of self is very successfully set forth, but there is some weakness in showing just how the Mass is objectively Christ offering Himself. One readily gets the notion that the Mass is an offering, but he may think more of offering himself than of offering the Victim there present. Many of the problems for discussion are excellent, but a few questions are puerile, and a word like " supermen " has a bad connotation in our day. Some readers may think that the style is not text-book style, and a contrast will be noted between the style of the body of the book and that of the questions. It would be better to say that each one is an offerer rather than an actor. Here and there in the book the phrase " say Mass " has crept in, and it is doubtful if the substitution of the word " communionism " is to be preferred to the " communitarian " of the original.

THE BOOK OF ISAIAH. Vol. I. By Very Rev. E. J. Kissane, D.D., L.S.S. Browne and Nolan, Ltd., Dublin, Eire.

Three years ago Doctor Kissane made his first appearance as an author among Old Testament writers. His offering was the Book of Job. He now re-appears as a commentator on the Book of Isaiah. The welcome accorded his venture, at a time when experts no longer retain the easy popularity they formerly enjoyed, promises well for the Maynooth scripturian. The rapid multiplication of specialisms in our day not only tends to divorce particular science from full-fledged scholarship, but in many instances isolates it from the main current of knowledge. A case in point is that particular specialization known as " departmentalism " which has so greatly militated against the many-sided possibilities of the war effort. Hence the public is inclined to confide less in the superadded claims of one-way minds and to trust more to the general intelligence of resourceful thinkers. The curious spectacle of intermediate schools and collegiates staffed by highly pedigreed teachers and filled with commonplace pupils does not add to the reputation of academic notables.

Bible commentary is different. In that particular field of analysis special equipment is indispensable. Besides the ordinary accomplishments of the scholar, the exegete should be on familiar terms with the semitic languages and Eastern literatures. He should moreover be conversant with the tables of the law governing letters.

Isaiah belongs to the dynasty of God's inspired witnesses. His sublime poetry and deathless prose entitle him to a foremost place among the Major Prophets. As the Christ-poet of the Old Testament he revealed, independent of racial stocks and strains, a universal redemption through a Child conceived in virgin innocence, and promised pardon and emancipation to all who would come to God by repentance and the discipline of suffering.

Whereas other prophets were called to be the spokesmen of Yahweh in lonely places Isaiah received his commission on the most historic spot on earth, Mount Zion and at a moment when God's Presence filled the temple, outer courts and holy of holies. Descended from the School of Prophets, he outshone all who preceded and all who followed him. He foresaw and told not only the events of his own day and generation, but scanned the centuries in panoramic vision from Abraham to Christ. The Redeemer, the Evangelists, John the Baptist and St. Paul commended his heavenly predictions.

We regard this the best English commentary that has come to us on Isaiah. The author is considerate, open-minded and frank with opponents. He readily concedes there are many problems to be solved and many stumbling-blocks to be disposed of before all the difficulties that encumber the work can be wholly removed. He denies, however, the need of changing position from the traditional to the speculative in order to harmonize the writings of a belatedly fabricated Isaiah, who never lived in the flesh, with the predictions of the Son of Amos.

Chronological confusion, unindexed events and ill-adjusted incidents occasioned some learned annotators of the present century to challenge Isaiah from the standpoint of authenticity. These moderns accept the prophet as editor-in-chief of part of the work, but contend the larger percentage originated with different editors and at different periods. This is known as the Fragment-theory. To this the Maynooth professor replies in his best woolsack manner:

> Before one examines the evidence in detail, the first thing that strikes one about this theory is its inherent improbability. It presupposes a lack of respect and veneration on the part of the Jews of the second century for the remains of its ancient literature which is without parallel among other nations, and at variance with the testimony of the Jewish writers of a couple of centuries later. For Josephus in speaking of the sacred writings states that " during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them " (contra Apion. I. 8). Is it likely that a century or two earlier the attitude was so

different that an anonymous writer could take a fragment of Isaiah's prophecies, and after combining it with other fragments, ancient and modern, and with compositions of his own, have the whole accepted as the authentic work of Isaiah? When we consider how jealously they cherished such tiny fragments as the prophecies of Obadiah or Joel, is it likely that they would have been less careful regarding the remnants of the work of the great prophet Isaiah?

The same expositors attack the unitary character of Isaiah from another vantage ground; they invoke the laws of Hebrew poetry. Should a stanza fall short of the requirements of Hebrew scansion, they disallow unity of thought and place the dismembered parts among detached fragments or " accretions ".

But while Semitic poets had their own pattern of words and their own cadence, they sang their songs independent of anything like metrical austerity. Doctor Kissane holds that such a rigid metrification as advocated by the upholders of the fragment theory is out of step with the flexible canons of verse-composition among Hebrew poets whose thought and sentiment found expression in the opening lines of a couplet or triplet. " It is evident ", writes the author of the commentary, " that the poet claimed considerable freedom, and therefor emendations made solely for metrical reasons must be rejected."

In his defence of Isaiah Doctor Kissane has successfully championed the authenticity of the greatest of the Canonical Books and made that inspired volume understandable and available to Catholic layfolk. We cannot but regard his commentary as a biblical landmark that will withstand the adverse winds of opposing schools of exegesis and the corroding influence of changing years. He has proved beyond challenge his right to be regarded as an authority on a subject to which he has given the labors and years of his prime.

Book Notes

An Appraisal of the Protocols of Zion is an historical study by John S. Curtiss, marshalling convincing proofs that the protocols are forgeries. After outlining the content of the Protocols, Dr. Curtiss points out that the sponsors of the protocols, Nilus and Butmi, did not identify the Elders of Zion, and advanced weak proofs to support the authenticity of the document. Passages from the Protocols are compared with Maurice Joly's *Dialogue* and Drumont's *La France juive*, showing many similarities. In the chapter "The Bern Trials", Dr. Curtiss quotes a Jesuit Father Charles as writing in *Les Protocoles des Sages de Sion* (1922), "The proof has been given that these Protocols are a forgery, clumsily plagiarized from the satiric work of Maurice Joly and composed with the aim of rendering the Jews odious by exciting against them the unreflecting, blind passions of the mob." While nothing original is contributed, this little volume gives a succinct, yet well documented statement of the case. (Columbia University Press, New York City. Pp. x + 106.)

The Newman Book Shop, Westminster, Maryland, announce the third edition of Monseigneur Charles Gay's *The Religious Life and the Vows*, which was translated from the French by a Benedictine in 1898. The three chapters on poverty, chastity and obedience are from the Bishop's *The Christian Life and Virtues* which was extremely popular two generations back. This new edition gives Religious of today an opportunity to become acquainted with an excellent treatise on the evangelical counsels. (Pp. viii + 276. Price $2.50.)

Melodia Sacra is a collection of twenty organ pieces in the mode and rhythm of Gregorian Chant, compiled and arranged by Philip G. Kreckel. Choir directors and organists are always eager for new and worthwhile music. They will find these pieces, based on plain chant, inspiring, rich and vivid. (J. Fischer & Bro., New York City. Pp. 41. Price $1.50.)

Two more volumes of von Pastor's *The History of the Popes*, translated by Dom Ernest Graf, are now ready. (B. Herder Book Co., St. Louis, Mo. Vol. XXXIII, Pp. xxxv + 554; Vol. XXXIV, Pp. xiii + 596.)

The first volume covers the pontificate of Clement XI (1700-1721). A saintly man whose one desire was to keep free of secular politics, he found himself embroiled in the machinations of France, Austria, Spain and Prussia. A lover of peace, he was faced with an invasion by the Turks (ended by the victory of Peterwardein) and a revival of Jansenism. Clement's decision in the controversy over the Chinese rites was of lasting importance, and von Pastor gives an excellent presentation. The volume closes with the Pope's beautiful prayer for the Christian virtues.

The second volume takes up the brief and troubled reign of Innocent XIII, that of Benedict XIII and Clement XII. Innocent was a man of excellent qualities and peaceful disposition, but he was a sick man when elected, and was able to accomplish very little in the thirty months of his reign. Benedict XIII, a man of deep piety but with no administrative experience, allowed grave abuses which injured not only the financial position of the Holy See, but its interest and prestige. Clement XII, a patron of the arts, was the first Pope to condemn Freemasonry. This second volume is lacking in reader interest, but important for the historian.

The translation is well done, although there are occasional Germanisms. The translations, however, open to English readers not only an excellent history of the Popes but a history of the Church during a most important period.

A revised and enlarged edition of Father Frederick Houck's *Our Palace Wonderful or Man's Place in Visible Creation* is reported by H. Herder Book

Co., St. Louis, Mo. While Father Houck deals with the physical sciences in demonstrating the existence, wisdom and goodness of God, he has avoided technical terms as much as possible, and presented his material simply and directly. (1942. Pp. 180. Illustrated.)

A valuable reference work for the pastoral library is Father Eligius Weir's *Criminology*. (Institute for the Scientific Study of Crime, Joliet, Ill. Pp. xx + 329.) Father Weir's experience as prison chaplain and college professor qualify him to write authoritatively on this important and difficult subject.

The book offers a comprehensive survey of the whole field, and is the result of personal observation, experience and study. It is a refreshingly original study, and only the pedant will deplore the lack of footnotes and citations. A bibliography, however, gives a well selected list of titles and authors on subjects basic to the study of crime.

After stating the question, Father Weir points out that the dominant causes of crime are lack of religious self-control. This forthright statement in itself sets him apart from the multitude of authors who seek mechanistic solutions. Contributory causes, he points out, are lack of a wholesome home and of proper parental guidance, lack of scholastic training, delinquent association, physical and mental handicaps and diseases, unjust distribution of wealth, and popular media of expression which promote crime. He then studies the criminal laws of the states and law enforcement bodies. The judiciary and methods of prosecution are then taken up, followed by chapters on probation, institutionalization and prison administrative problems. Three chapters are devoted to the parole system, presenting the problem succinctly but completely. The last chapter, all too short, is devoted to a proposed program for the diminution of crime. Priests will find in this book much information that will help them solve problems that come all too frequently to the rectory office.

Good Works and Predestination According to Thomas of Strassburg by Joseph L. Shannon, O.S.A., is a solid study based on *Commentaria super quatuor libros Sententiarum*, the only known work of this XIV century theologian. Thomas who was Prior General of the Augustinians for four terms, and during the difficult times of the Black Death, was a conservative theologian who based his thinking on the teaching of Giles of Rome. Dr. Shannon points out that Thomas differs radically from later interpreters of Giles regarding his conclusions as to the value of natural good works and predestination. Thomas of Strassburg is practically unknown today, except to theologians and students, but Dr. Shannon shows him a sensible, logical, clear-thinking theologian. (The Newman Book Shop, Westminster, Md. Pp. iv + 144.)

Those who read Dr. David Goldstein's "A Catholic Approach to the Jews" in the July REVIEW may be interested to know that a quarterly *Notre Dame de Sion* is published at 3823 Locust St., Kansas City, Missouri. There, too, one can obtain copies of *Under the Olive* and *Jews and Catholics* by Father A. F. Day, S.J., *I Am a Catholic Because I am a Jew* by Hugh I. Angress, published by the London Catholic Truth Society, and other literature on the subject of the conversion of Israel.

Books Received

Social Theories of the Middle Ages, 1200-1500. By Bede Jarrett, O.P. The Newman Book Shop, Westminster, Maryland. 1942. Pp. x + 280. Price $4.00.

The Religious Life and the Vows. By Monseigneur Charles Gay, Bishop of Anthédon. Translated from the French by O.S.B., with an Introduction by Rev. William T. Gordon. Third Edition. The Newman Book Shop, Westminster, Maryland. 1942. Pp. viii + 276. Price $2.50.

Everyman's Theology. By Leo von Rudloff, O.S.B. The Bruce Publishing Co., Milwaukee, Wis. 1942. Pp. xii + 192. Price $2.00.

The Person of Jesus. By Father James, O.F.M.Cap. M. H. Gill & Son, Ltd., Dublin, Eire. 1942. Pp. v + 126. Price 3 shillings.

Mary in Her Scapular Promise. By John Mathias Haffert. Preface by Rt. Rev. Msgr. Fulton J. Sheen. Brochure Edition. The Scapular Press, Sea Isle City, N. J. 1942. Pp. x + 214. Price 50c.

Divine Providence and the Problem of Evil. A Translation of St. Augustine's *De Ordine*. With Annotations by Rev. Robert P. Russell, O.S.A., Ph.D. 1942. Pp. vi + 191. Price $2.00.

Homiletic Hints for Seminarians and Young Priests. By Albert H. Dolan, O.P. Preface by Ignatius Smith, O.P. Carmelite Press, Englewood, N.J. 1942. Pp. 69. Price 50c.

Novena to Our Lady of Victory. For Our Boys in the Service for Victory and Peace. Compiled by Rev. Raymond A. Punda. Lawrence N. Daleiden & Co., Chicago, Ill. 1942. Pp. 32.

The Testament of Mary. The Gaelic Version of the *Dormitio Mariae*. By Charles Donohue. Fordham University Press, New York City. 1942. Pp. viii + 70. Price $1.50.

This Rosary. By Anthony M. Fuerst. The Bruce Publishing Co., Milwaukee, Wis. 1942. Pp. 112. Price 75c.

The Life of Our Lord. The Christian Religion Series. By Sister Jane Marie, O.P. in collaboration with the late Dom Virgil Michel. The Bruce Publishing Co., Milwaukee, Wis. 1942. Pp. x + 314. Price $2.00.

Sing Joyfully. By Mary Fabyan Windeatt. Catholic Literary Guild, Ozone Park, N. Y. 1942. Pp. vi + 90.

Discourses on The Holy Ghost. Compiled and edited by Reverend Lester M. Dooley, S.V.D. Introduction by Most Reverend Francis C. Kelley, D.D. Joseph F. Wagner, Inc., New York City. 1942. Pp. x + 248. Price $2.50.

A Detection of Aumbries. With Other Notes on the History of Reservation. By Dom Gregory Dix. Dacre Press, Westminster, S. W. I., England. 1942. Pp. 72. Price 3/6.

Doctrina Sancti Leonis Magni De Christo Restitutore et Sacerdote. By Rev. Damasus Mozeris. St. Mary of the Lake Seminary, Mundelein, Ill. 1940. Pp. 87.

De Sacrificio Coelesti Secundum Sanctum Ambrosium. By Rev. Edward Fitzgerald. St. Mary of the Lake Seminary, Mundelein, Ill. 1941. Pp. 93.

The Metaphysical Relation Between Person and Liberty. By Rev. Rudolf J. Harvey, O.F.M., Ph.D. Catholic University of America Press, Washington. 1942. Pp. xiii + 207.

Leakage from a Catholic Parish. By Brother Gerald J. Schnepp, S.M., Ph.D. Catholic University of America Press, Washington. 1942. Pp. xii + 408.

Melodia Sacra. Twenty Organ Pieces in Mode and Rhythm of Gregorian Chant. Compiled and arranged by Philip G. Kreckel. J. Fischer & Bro., New York City. 1942. Pp. iv + 42. Price $1.50.